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Letters of the late Rev. Andrew Fuller.

(*Continued from p.* 203.)

Letter IV.

On the Canonicalness of Solomon's Song.

My dear Friend,

It is an important observation of an inspired writer, "Happy is the man who condemneth not himself in the thing which he alloweth." Such is the darkness, and such are the prejudices of the present state, that a consistent character is a rarity. I am naturally led to these reflections by a survey of the course pursued by Mr. R. in relation to the word of God. It is well known, that for many years, he has levelled all his artillery against the practice of sacrificing Scripture to creeds and systems. So far, he has done well: but, alas! how much easier is it to ridicule the foibles and propensities of others, than to keep in subjection our own. Here, I think, he has failed. There *was* a time, when he did *not* hold that there is nothing mysterious in Scripture; as witness the postscript to his Plea for the Divinity of Christ, on mystery. But of late years, two capital articles of his creed, are, *That the Scriptures contain in them nothing mysterious—nothing but what common sense alone is sufficient to understand;* and, *That to explain them in a way of allegory is all froth and nonsense.* He lately preached a sermon from Micah ii. 5. which was taken down in short hand, in which he pronounced, among other things, that "Rome first attached the idea of mystery to religion." Now, it is easy to see that if Solomon's Song be a Divine allegory, (which it certainly is, if canonical,) it bears very hard upon both these positions. As to the first, I suppose that Mr. R. with that great share of common sense, of which he is undoubtedly possessed, would find some things here, like what Peter said of some things in Paul's Epistles—"*hard to be understood.*" And as to the latter, if this Song be divine, it must either be entirely neglected, or an allegorical style of preaching, occasionally, is unavoidable.

That I have not misrepresented Mr. R. is evident from his own words, in his Dissertation on Preaching, prefixed to the second volume of Claude: "The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. I hope they had better proofs of the canonicalness of Solomon's Song than I have had the pleasure of seeing." The amount of which is, "The fathers were fond of allegory—Solomon's Song supported them in it—I do not like allegory—I reject Solomon's Song."

Far be it from me, to countenance all that has appeared in the world, in the way of *spiritualizing* Scripture, as it is called. Whether the "fathers," or the children, were the publishers, it matters not. Doubtless the greater part deserves no better name than that of *froth and nonsense.* Yet there are parts of Scripture, which cannot, without

doing violence to *common sense*, he understood otherwise than as types or allegories. The whole Jewish ceremonial, if thus understood, bespeaks the wisdom of its author, has an intrinsic glory, and answers to the New Testament exposition of it. But if otherwise, to say the least, it must have been an intolerable load of *unmeaning ceremonies*.

One would think, that no Christian could doubt whether the *sacrifices* under the law, were instituted for the purpose of pointing to the great sacrifice under the gospel; or that the manna of which the Israelites partook, and the water of which they drank, had a typical allusion. 1 Cor. x. 3, 4. And if any entertain doubts whether their *ceremonial purity*, (consisting in eating none but *clean* creatures—in their priests wearing none but *clean* garments—and in their frequent *washings*,) were intended to typify *moral purity*, they may have those doubts removed, if they wish, by inquiring of an inspired Apostle. Compare 1 Peter i. 16. with Lev. xi. 44.

To account for these ceremonial injunctions, as Mr. R. does, in his "*Christian Doctrine of Ceremonies*," by suggesting the necessity of linen garments, frequent washings, &c. because they had so much "*butchery and dirty work to do*," is neither to the honour of God, nor of his people Israel. To suppose the Most High to deliver such injunctions and prohibitions, and to annex such awful penalties, in accommodation to a system of "*butchery*," is not much to the honour of his character, or his consummate wisdom. And to suppose that the people of Israel did not know how to do "*dirty work*" without such a body of laws and penalties to instruct and to awe them, is not much to the credit of their common sense. I submit to you, whether the Apostle to the Hebrews had not a much better notion of things, when he styled the whole Jewish ceremonial "*a shadow of good things to come?*" Heb. x. 1. And what, but an allegorical meaning can be attached to the 45th Psalm? The "King," of whom David sang, can be none other than the Son of God. (Heb. i. 8.) And throughout the whole Psalm, he is described under precisely the same character as in Solomon's Song.

But, not longer to exercise your patience, by remarks on types and allegories in general, allow me to offer a few reasons why I think the Song of Solomon a Divine allegory.

It is allowed on all hands, that this song was esteemed canonical by the Jewish church, before and at our Lord's coming. This is evident by its being retained in the Septuagint; and nothing appears that in the least degree invalidates the conclusion that it was always received by the Jews as authentic.

There are two things which render this fact of weight, in determining the question:—1. *That to the Jewish church, until their rejection of the Messiah, were committed the oracles of God;* (Rom. iii. 2.) to keep them, no doubt, from all additions and diminutions. Now, had they betrayed their trust, surely our Lord would not have overlooked a matter of such importance. Since, therefore, he never charged them with any such thing, there is every reason to conclude that in this matter they were blameless. It is true, they invented a number of traditions, by which they made void the law of God: but they never pretended that these were *Scripture*, but simply what they were—*the traditions of the Rabbies*. For making void the law by these traditions, Jesus re-

buked them in the severest terms; but he never once hinted that they had corrupted, added to, or diminished from *the Scriptures.* On the contrary, 2. *Jesus and his apostles, in addressing the Jews, appealed to those very Scriptures of which they had possession, for the truth of their doctrine.* "Search the Scriptures, (said our Lord,) for in them ye think ye have eternal life, and these are they which testify of me." By *Scriptures,* undoubtedly *they* must have understood him to mean *all the books at that time in their hands, accounted canonical.* Had he meant any thing else, he should, and doubtless would, have explained his meaning. For Christ to inveigh so sharply and so frequently as he did against traditions, which were never pretended to be canonical, or a part of the inspired writings, and at the same time know that the Jews had added a mere love-song to the sacred canon, and yet say nothing about that; but on the contrary, by appealing to their Scriptures in the bulk, *allow* their purity; is most unaccountable, quite unworthy of such a Divine Instructor, and past all belief. The same may be said of the apostolic declaration, "*All Scripture is given by inspiration,*" &c. By *all Scripture,* the apostle must have meant to include either *all* those books which the Jews accounted canonical, or only a *part* of them. If the former, the point is granted; and the Apostle may be considered as *setting his seal to all the writings of the Old Testament.* If the latter, then it became him, as an inspired guide, to detect and expose the forgery, and not to speak of the Scriptures in the gross, knowing that so idle an affair as a mere love-song was universally received as a part of them.

In fine, if the Song of Solomon is a corrupt addition to the Bible, either Christ and his Apostles were *ignorant* of the fact, or thought it *unimportant,* or *designedly avoided* its exposure. The *first* of these suppositions is totally inadmissible, unless we deny the omniscience of the Son of God, and the inspiration of the Apostles. The *second* would imply that they were indifferent to the great end of their mission, viz. to *seal up the vision of prophecy,* and to perfect the holy canon; and render null and void all those solemn charges and awful threatenings, to those who should presume to *add to,* or to *take from* it. And to suppose *the last* is deliberately accounting Christ and his Apostles a company of impostors: and then, to adopt Mr. R.'s own words on another occasion—(*Plea for Divinity of Christ,* p. 50. First edition.) "What becomes of all their fine professions of declaring *the whole* counsel of God—of keeping back *nothing* that might be profitable—of imparting *their own souls*—and so on? Are not all these rather romantic?"

I have no doubt that the *veil, covering,* or *colouring* of this Song, is borrowed from an *Epithalamium,* or marriage song. This certainly appears to be carried on throughout, as it is also in the 45th Psalm; and probably, the speakers introduced, in addition to the bridegroom and the bride, allude to the *companions* who usually attended at Jewish marriages. Yet it is easy to see, in several expressions, scattered, probably on purpose, throughout the Song, marks of its sacred meaning; expressions which are totally inapplicable to any thing but what is divine. This is observable in many of the Psalms, particularly in the 16th, wherein are many things applicable to David, and which the reader would

naturally apply to him, without thinking of Christ. But as he proceeds, he finds *some things* which *cannot* apply to David—such as that God would not suffer his Holy One to see corruption; but shew him the path of life; in his presence, fulness of joy; and at his right hand, pleasures for evermore. Hence, it is evident, that though many things were true of David, yet the main design of the Holy Ghost was, under the form of a prayer of David, to furnish a glorious prophecy of the Messiah—his resurrection, ascension, and glorification at the right hand of the Father. Thus the Apostles Peter and Paul understood it, and thus they reasoned from it. Acts ii. 25—36. xiii. 35—37. Other instances, equally in point might be quoted, but this is sufficient. And so here, in this Song of Solomon, it is easy to observe, (and that without the help of a wild imagination,) *a divine glory*, the beams of which are too bright not to be seen through the vail, too resplendent for all this covering to conceal.

To begin with the introduction of the poem—"*The Song of songs which is Solomon's.*" It is allowed, I suppose, whether it be canonical or not, that Solomon was the author. Now, for him to compose a song abounding with idleness and impurity, which is insinuated of this, and to style it "the Song of songs," that is, the most excellent of all songs, bears hard on his character either as a *good* or a *wise* man. If he knew the whole was dictated by wantonness, and yet, by setting out with such high pretensions, gave the reader to expect great and glorious things, he was an imposter. Or, if he did not intend any imposition, but really thought his poem, though not a Divine allegory, yet a *most excellent song*, then it proves him, so far from being the *wisest* of men, little better than a fool: for, however, in some parts, it may abound with finer language, equal, and perhaps superior to any other human composition; yet the *self-commendation* which, upon this principle, runs through the whole, renders it in the last degree fulsome and disgusting. "*I am the rose of Sharon, and the lily of the valley — white and ruddy — the chief among ten thousand, and the altogether lovely,*" are expressions, I will venture to say, impossible to drop from the pen of any mere creature, if applied to himself, but a stark fool. And either of the above suppositions would invalidate, not this song only, but the book of *Proverbs* and *Ecclesiastes;* which are referred to as canonical by an inspired apostle. Compare Heb. xii. 5, 6. with Prov. iii. 11, 12. And not only so, but the Old Testament, as such, would be invalidated, for representing him as a *wise* and *good* man.

Many other things are uttered in this Song, of which I may instance a few, which *cannot* comport with the idea of a mere love-song. For example: in chap. i. 4. the bride is represented as saying to her beloved, "The *upright* love thee." This, if applied to Christ, is eminently true, and conveys this glorious sentiment—that such is the excellence of his person, character, and conduct, that every *upright* heart must needs love him. But apply this to mere creatures, and what uprightness of character is required? Especially apply it to Solomon, and some of his associates—I presume *they* were not pre-eminently "upright" that loved him!

Immediately after, the bride is represented as calling herself "*black*, but *comely:*" and by black, it is evident she meant the very opposite of comely; seeing she

further compares herself to the black and beggarly "*tents of Kedar,*" as well as to the beautiful "*curtains of Solomon.*" This, if applied to the church of Christ, sets forth, in a most lively manner, her *external meanness and deformity,* in the estimation of the world, and her *spiritual beauty* in the eyes of Christ. Thus in the 45th Psalm, the king's daughter is represented as "*all glorious within.*" But apply the language to a female as such, and I see not how she *could* be both black and comely, repulsive and beautiful; and if this were possible, it is scarcely conceivable that she should so freely *acknowledge* her uncomeliness, any more than that, consistently with modesty, she should sing of her beauty. Especially apply this to one of Solomon's wives; and it is scarcely conceivable that she should be a *sun-burnt vineyard keeper!*

Again; in the 9th verse, the bridegroom is represented as comparing his bride to "*a company of horses in Pharaoh's chariot.*" This, if applied to the church of Christ, is a fine representation of her *union, order,* and *activity,* in her social capacity. But how a female as such, can be likened to *a company of horses,* I am at a loss to conceive.

Again; the bride is represented as endeavouring to endear her beloved to others, setting him forth in all his beauty; and the consequence is, they are taken with him; and instead of the scornful question, "*What is thy beloved more than another beloved?*" they change their note, and ask very respectfully, "*Where is thy beloved, that we may seek him with thee?*" This, if applied to Christ and the church, is a beautiful representation of that concern which occupies every pious breast, that others should know and love the Saviour, as well as themselves; of their eagerness to proclaim his excellencies; and of the good effects which frequently follow, as in the case of the woman of Samaria. But, to apply it to one of Solomon's wives, endeavouring to excite the admiration of others, is most extraordinary, and far enough from the way in which female affection ordinarily works!

Again; the bridegroom in expressing his admiration of the bride, declares her to be "*terrible as an army with banners.*" How this could be a recommendation of one of Solomon's wives, I cannot conceive. But apply it to the church of Christ, and it beautifully sets forth the terror with which their testimony, attended with *unity, order, zeal,* and *inflexible piety,* strikes the enemies of God. Mary Queen of Scots, declared that she feared the prayers of John Knox, more than an army of ten thousand men!

'But is it not an *unseemly* allegory?' I answer, by asking, is there any thing unseemly in virtuous love? Has not the Holy Ghost made use of this imagery throughout the Scriptures? The 45th Psalm will stand or fall with this Song. See also John iii. 29. Ephes. v. 23—32. Moreover, did not the Holy Ghost, in inspiring the sacred writers, make use of their natural propensities, so that each writer wrote according to his turn and taste? Thus David, who had a taste for music, tuned his harp, and wrote an inspired Psalm book. John, who was naturally amiable, treated largely on love. And Solomon, who was famed for wisdom, wrote the Proverbs and Ecclesiastes. Nor was this the only prominent feature in the character of Solomon. God had made him susceptible of the tenderest and most endearing affections,

which, under the dominion of virtue, are productive of the happiest social effects. And under the dominion of virtue, these affections in Solomon, doubtless, were for a time; and during that time he was inspired to compose this Song.

'But does it not contain *indelicate* imagery?' Suppose it should appear so in our age and country, it does not follow that it was so when and where it was written. It is well known that words become indelicate in one age, which were in another considered pure. Words are but arbitrary signs, and their meaning varies according to the variations of custom. Custom, which is governed by ten thousand accidents, may affix ideas to a word in one age, which in another it never included. There are words which our fathers used in English, which would offend a modern ear, and which would now convey very different ideas from what they did then. It is also well known, that *eastern* imagery is widely different from ours, in respect of what we account delicacy, as well as boldness. They would have scorned, if I may so say, to have truckled to our finical rules. If we reject all the Scriptures which do not accord with these rules, we must reject much more than Solomon's Song.

Mr. R. enumerates a long list of Scripture phrases which he accounts indelicate to repeat in this age and country, and tells of a young clergyman of his acquaintance, to whom the mention of some such in a sermon had well nigh proved an emetic! (Claude, vol. ii. p. 32.) I must confess, I am so attached to Scripture phraseology, that I am not so apt to sicken at the sound, as some people may be. Mr. R. has much better expressed my mind on this subject, in another page of the same volume; (p. 341.) where, speaking on "*finical delicacy*," he says, "We may observe, on the one hand, that purity and simplicity of manners are generally accompanied with a blunt, rough, rank speech, and on the other that depravity of manners generally hides itself under an affected refinement and delicacy of style. The old prophets spoke bluntly, but they were very holy. Modern courtiers speak refinedly; but they are, behind the curtain, extremely vicious."

However, as he has selected a number of expressions to be excluded from the pulpit, without rejecting the books from whence they are taken as uncanonical, why should he not do the same by Solomon's Song? Two or three passages at most, would have sufficed. Or, if a whole book must be rejected, on account of its containing such and such expressions, why does he not reject the other parts of Scripture, and commence Deist at once?

Surely I might appeal to all *serious* Christians whether the reading of this poem has had an improper influence on their minds. I believe, were it not for some wanton would-be-wits, encouraged, I am sorry to say, by such critics as Mr. R. the sentiments of this sacred song would never have been so awfully perverted. *Holy men* have, in all ages, found in it *a holy tendency*—a tendency to raise in their minds a flame of genuine and ardent affection towards *Him* who is the subject of the Song—"*The chief among ten thousand, the altogether lovely!*" "To the pure all things are pure!"

Yours sincerely,

ANDREW FULLER.

The Parable of the Two Servants set over a household.

From the predictions our Lord uttered on the Mount of Olives, and from the questions in which those predictions originated, it appears that, previous to the Saviour's death, his disciples had but a very imperfect view of the events of futurity. They seem to have confounded the day of judgment with the destruction of Jerusalem, to which Jesus referred when he said, one stone would not be left upon another; and, with respect even to that calamity, they seem to have thought it nearer than it actually was. Thus they had no idea that centuries and even millenniums would revolve, before their Lord should come amidst clouds of angels to judge the world. But had the Saviour come as speedily as his disciples expected, there would have been no scope for the salvation of "the fulness of the Gentiles," nor for the communication of those spiritual blessings that were to descend upon unborn multitudes of the houses of Judah and Israel. This extent of salvation, however, having been the theme of Jehovah's ancient predictions, there was a sort of impossibility in the way of the Saviour's return till the Scriptures should be fulfilled.—Hence Jesus is described as "He whom heaven must receive till the times of the complete establishment of *all* the things concerning which God hath spoken by the mouth of all his holy prophets since the days of eternity." * Acts iii. 21.

During this absence of Him who came into the world, "not to be ministered unto, but to minister," a long succession of confidential servants were to act as stewards. Thus, during their respective periods of responsibility, they were to take their Master's place in ministering to his household till he should, at the expiration of each man's commission, require an account of his stewardship. Under these circumstances, if the account accords with fidelity, the commission is to be enlarged; for to him that overcometh all the temptations to a dereliction of duty, Jesus has said, "I will confer on him the honour of sitting down with me upon my throne." Rev. iii. 21.—Yes, "to him that overcometh," says the Saviour, "will I give power over the nations." Rev. ii. 26. Thus "the spirits of just men made perfect" take a deep interest in the extension of Christ's kingdom, and rejoice with him in his conquests. Yea, as on earth, good men make the joys and sorrows of others their own, by "rejoicing with those who rejoice, and weeping with those who weep;" so in a far more intense degree, the saints in heaven appear as one with Christ, and make his joys their own, his triumphs their own, and his dominion their own. With these facts in view, therefore, the Saviour introduced his parable of the faithful servant, by saying to his disciples, "Who is the faithful and wise servant, whom his lord hath set over his household, to give them meat in due season? Happy is such a servant whom his lord, at his return, shall find so employed." Matt. xxiv. 45, 46. Ah! happy would it have been for many ministers in the dark ages, if, in the day of visitation, they had been found *so employed;* and blessed is every minister and every mission-

* The translation of this and other passages, in a manner somewhat different from the authorized version, is not intended to lessen the respect so justly due to that invaluable performance. But considerable explanation is spared by the writer's views of a passage appearing when the passage is introduced.

ary of the present age who shall execute his commission with fidelity, and thus be prepared to meet his divine Lord. In such a case, these messengers of the glorious Gospel of peace will be honoured, like the faithful servant whose enlarged commission the Saviour has thus expressed: "Verily, I say unto you, his lord will entrust him with the management of all his estate."* Matt. xxiv. 47. Such fidelity characterized the ministry of the apostle Paul, who said, "I endure all things for the elect's sakes, that they may also obtain the salvation which is by Christ Jesus, with eternal glory." 2 Tim. ii. 10. With such views, too, Paul thought it of supreme importance to enjoin fidelity on others. Hence he said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15.—Thus the fruit of the righteous is a tree of life, and he that winneth souls is wise;" and thus, in addition to the joys of the separate state, "they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3.

But Jesus foresaw the unprincipled servant with as much clearness as he did the faithful one; and hence he added, "But as to the ill-disposed servant, who shall say within himself, My lord delayeth his return, and shall proceed to beat his fellow-servants, and to feast and carouse with drunkards, the lord of that servant will come on a day when he will not be expecting him, and at an hour of which he will not be aware, and having indignantly degraded him, will assign him his portion with the perfidious. "There (says the Saviour) shall be weeping and gnashing of teeth." Matt. xxiv. 48—51. Awful contemplation! to behold Judas and other professors, not promoted like those who win souls, but deprived of every vestige of their official dignity, and made prisoners in the dark regions of woe. There, too, they are associated with the former perfidious servants of their Lord, "who kept not their first estate," and who by their subsequent practice of deception have evinced that hypocrisy is their element. These fallen angels, however, are more or less under restraint; and hence they are represented as prisoners of divine justice. Nor will they be less under the restraints of Omnipotence when the fire prepared for the devil and his angels shall be their everlasting portion. Thus then as they are prisoners of divine justice in time and eternity, their chains are *everlasting chains*. Nor are they insensible of what awaits them. "Art thou come hither," said they to Jesus, "to torment us before the time?" Matt. viii. 29. With regard, therefore, to their prospects, they are not cheered by the light of a genial sun, but are encompassed by *darkness* as dismal as that of the subterraneous mansions of the dead. To this effect is the language of Jude (ver. 6.): "The angels (says he) who kept not their first estate, but left their own habitation, the Lord hath reserved in *everlasting chains* under *darkness*, unto the judgment of the great day." Better then would it be to live a life of exquisite torture in this world, than to fall into the condemnation of the devil; yea, better would it be to live the life of Methuselah in the agonies of the most painful death, than to be at last what Paul calls "a castaway."

* Dr. Campbell's translation.

But inconceivably better would it be to do as Paul did. "I keep under my body," said he, "and bring it into subjection:* lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix. 27.

Should it be said, Who is sufficient for these things? the Scriptures furnish an appropriate answer. "The Lord," says Isaiah, "giveth power to the faint, and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength. They shall mount aloft with the facility of eagles; they shall run, and not be weary; and they shall walk, and not faint." Is. xl. 29—31.

But to return to the faithless servant: We see, moreover, that had not our Lord's coming been delayed, there would not have been proper time to develop the character of professors. Thus in the case of the unprincipled servant, a delay was essential to shew what sort of a man he was. For had his lord come speedily, that depraved individual would, to all appearance, have done no wrong. But the delay was the very thing of which he took a base advantage, and which induced him to act out himself. Thus the ill-disposed servant was put to the proof; and the result shewed that it would have been better for that man if he had never been born. For as he neglected the all-important duties that devolved upon him, and by that neglect secured carnal ease and carnal pleasures, that ease and those pleasures, though fair and tempting in their appearance, proved in the end to be awfully inimical to the future welfare of their deluded votary. But when to such a life of sinful pleasure is added the beating of his fellow-servants, this Bonner* of the Christian church completes his career of iniquity.

With such persecutors in view, Jehovah thought proper, seven hundred years beforehand, to furnish words of consolation for his suffering servants of the apostolic age. Thus when the day of Jerusalem's awful visitation was approaching, the persecuted Christian Jews could read concerning their persecutors, the unbelieving Jews, "Your brethren that hated you and cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Is. lxvi. 5. By directing our attention, therefore, to the end of things, we evidently see by the conduct of the perfidious servant, that instead of being *wise*, as the faithful servant is said to be, he was indeed as *foolish* as he was wicked.

Thus our Lord shewed his dis-

* The Apostle did not mean to imply that he practised superstitious austerities; but that viewing the Christian's life as an energetic contest, he studiously avoided every hindrance to success, and eagerly availed himself of every practice by which he might be the better prepared to "fight the good fight of faith." Thus he had the pleasing prospect of avoiding the heart-rending disappointment of the unsuccessful, and of obtaining the victor's crown, which "the Lord, the righteous Judge," had to bestow.

* He whose "mind is enmity against God" (Rom. viii. 7.) has a latent enmity against those who are "partakers of the divine nature" (2 Pet. i. 4.), as far as their resemblance to God is made manifest. (John xv. 18, 19.) Wherever, therefore, such enmity exists, there are the innate principles of the ill-disposed servant; and though these principles may not be fully acted out, yet, in the sight of God, "as a man thinketh in his heart, so is he." Prov. xxiii. 7. So important is it to adopt David's petition, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. li. 10.

ciples that there would be a delay in his coming, and thus he has left on record encouragements and warnings, as salutary as the fruit of the tree of life, for those who are placed over his household. But such encouragements and such warnings are, by inference, applicable to all professors, and are equally important for the whole of the visible church; and hence the delay of the master, in connection with the wisdom and folly evinced by two different servants, was a train of thought the Saviour pursued and amplified by the delay of a bridegroom, and the wisdom and folly evinced by two different classes of his attendants. Thus our Lord seems to have been induced to continue his discourse on Mount Olivet, by the introduction of the parable of the ten virgins, for the information of his disciples at the time they heard it, as well as for their edification when the Spirit should "bring all things to their remembrance," and also for the information and edification of the church of God to the end of time. The parable of the ten virgins, therefore, being a sequel to the parable already investigated, may be a proper subject for a future paper.

Stratford, Essex. J. F.

Further Hints on the Importance of Ordination.

To the Editor of the Baptist Magazine.

Sir,

I am sorry that the few remarks which I deemed it my duty to make in your February number, on the importance of Ordination, should have hurt the mind of our good friend "a Country Minister," whose observations in the Magazine for the present month, I have been looking over this morning.

Your correspondent seems to imagine that I am a bigoted adherent to the old customs of our Denomination, and extremely opposed to the introduction of anything we have not been used to practise. I suspect, however, that some who know me better than "a Country Minister" can do, have an opinion directly the opposite of his. In many instances I have innovated, and if life and opportunity be spared, I hope to see in my own circle other old customs abolished, and things brought to a more scriptural standard. He supposes that I "assume a frowning, browbeating aspect," the "tendency of which is to check a spirit of enquiry, and independence of thought" among young ministers. To this charge also I plead *not guilty*, and protest against any part of my former communication being so understood. He intimates, farther, a supposition that I have some doubts as to the propriety of the Ordination service being regarded as the appointment of a minister to the pastoral office by other pastors, and very sagaciously infers this from my signature as "a publicly recognized Pastor." If, however, "a Country Minister" had read the last paragraph in my former communication, he might have perceived a hint on the impropriety of ministers settling with a second church "without a public recognition;" and one would have imagined he might have seen the possibility of this "recognition" applying to such a settlement rather than to an "Ordination," or first setting apart to the pastoral office. This in reality was the fact.

Had your correspondent, Sir, stopped here, I had not taken up my pen. But I fear that his too confident assertions as to the non-requirement of Ordination by the Sacred Volume, and his placing it

on a level with the mummeries of Rome, are calculated to do injury among the young and thoughtless in our churches.

I am aware that I shall be in danger of again giving offence to "a Country Minister," when I assert my deliberate persuasion that *Ordination is a divinely instituted ordinance*, that it can only be scripturally performed by Christian ministers, themselves previously ordained, and that all appointments to the pastoral office otherwise made, are, in the scriptural view of the matter, invalid. I shall not occupy a large portion of room in setting forth my arguments to the best advantage, but shall simply state them, and commend the subject to the serious and candid attention of my opponent.

On the subject of the right of every church to *choose* its own officers, there is no difference of opinion between your correspondent and myself. But then I contend that the choice of the people is not ordination, but that the *appointment* or separation to the office to which they are thus chosen is the work of those previously in office. To see the distinction between *choice* and *appointment*, it is only necessary to turn to Acts xiii. 2. where the Holy Spirit commanded the apostles to *separate* Barnabas and Saul for the work whereunto he had called them. To the argument that the Apostles directed the election of Matthias to the apostleship, Acts i. that they *appointed* those whom the church at Jerusalem chose to the deacon's office, Acts vi. 3. and *ordained* elders in every church, Acts xiv. 23. and that by the laying on of hands, they appointed Timothy to the office of the ministry, 1 Tim. iv. 14., I suppose your correspondent would say, that the acts of inspired men were not intended to regulate our conduct. In reply to this I might require "a Country Minister" to tell me when the example of the Apostles is binding and when it is not. But I will rather ask him whether we have any evidence that in thus ordaining they were acting as *Apostles;* or might not this duty be discharged by them as ordinary ministers, in the same way as they preached the word and administered the ordinances?

But perhaps it will be said that this is begging the question. I can afford to lose even a good argument, and let then the "Country Minister" say, that this view of the subject does not bear on the practice of modern Ordination; will he permit me to beg the favour of a reply to the following enquiries:—

1. Where in the New Testament or in the first ages of the Christian church, did a pastor enter on the duties of his office without being first appointed thereto *by other Ministers?*

2. If Churches have the right, not only to choose their pastors, but forthwith to appoint them to their office, from what passage of the New Testament do they derive it?

3. If ministers have nothing to do with the Ordination or appointment of pastors, how is it that Paul gave to Timothy and Titus, who, be it remembered, *were not inspired men*, rather than to the churches, such particular directions as to the character of Christian pastors? Why did he instruct Timothy to "commit the gospel to faithful men, who should be able to teach others also?" 2 Tim. ii. 2. Why did he direct him not hastily to appoint ministers to office? 1 Tim. v. 22. And why did he leave Titus in Crete for the express purpose of "setting in order the things that were wanting, *and ordaining elders in every city?*" Titus i. 5.

I shall not at present trouble "a Country Minister" with any farther enquiries. I deeply regret the introduction into our Denomination, of what I consider a very unscriptural practice, and say with the judicious Fuller, in the last service of this kind in which he was engaged, "The ordination of elders over the churches, was a practice among the primitive Christians. Acts xiv. 23. And I hope it will never be dispensed with in our churches. Besides being sanctioned by apostolical example, it is a guard against the introduction of improper characters; who, by getting an artificial majority in a church, may intrude themselves on a people to their great injury. Hence the exhortation, 'Lay hands suddenly on no man.'"

I beg pardon, Mr. Editor, for occupying so much of your room, and again subscribe myself

A PUBLICLY RECOGNIZED PASTOR.

April 9th, 1828.

HORÆ EVANGELICÆ.

(Continued from p. 155.)

THE GOSPEL OF ST. MATTHEW.

No. XI.—Chap. viii. 16, 17.

"WHEN the even was come they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses."

The Jews kept their Sabbaths from evening to evening, according to the law, (Lev. xxiii. 32.) "From even to even shall ye celebrate your sabbath;" and therefore, when it "began to be dark before the sabbath," Nehemiah commanded the gates of Jerusalem to be shut. (Neh. xiii. 19.) We may therefore conclude, that they waited till the evening before they brought their sick to be healed, because the *Sabbath* would then be terminated; for they deemed even the communication of medical assistance a profanation of that holy day. (Mark iii. 2; Luke xiv. 1.) Now we learn from St. Mark (ch. i. 21, &c.) that the day of which this was the evening, was actually the *Sabbath*; in which he healed a person possessed with an unclean spirit in the synagogue of Capernaum; whence he went into the house of Simon, whose wife's mother he healed of a fever, and where they brought unto him those who were diseased, when "the sun was set." (ver. 29—32.) Of this we have no intimation in St. Matthew, except what is *implied* in the passage under consideration; and even the circumstance, from the detail of which by St. Mark, we learn that it was on the Sabbath, is wholly omitted by that Evangelist. Hence it may, we conceive, be justly inferred, that this coincidence is no less undesigned than minute and latent; and consequently that it clearly establishes the truth of the several facts with which it is inseparably connected in the relation of these Evangelists.

No. XII.—Chap. xiii. 1.

"The same day went Jesus OUT OF THE HOUSE, and sat by the sea side."

But it does not certainly appear from the previous narrative of St. Matthew, that our Lord had entered a house. It is true, that he relates in the preceding chapter, (ver. 46—49.) that "While he yet talked with the people, behold *his* mother and his brethren stood WITHOUT, desiring to speak with him. Then one said unto him, behold, thy mother and thy bre-

thren stand WITHOUT, desiring to speak with thee." But the term ἔξω, WITHOUT, does not always denote *out of doors*, but simply, *on the outside* of any thing; and *might* as justly apply to the circle which was formed by "the multitude who sat about him," as St. Mark states. (ch. iii. 32.) The latter Evangelist, however, expressly affirms, that they went INTO A HOUSE, probably the house in Capernaum where Jesus usually sojourned. "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went to lay hold on him: for they said, he is beside himself." (Mark iii. 19—21.) This testimony is decisive, and exactly agrees with the implied statement of St. Matthew. We also learn from it, that the reason why Jesus would not go out to his mother and brethren, when they desired to speak with him, was because he knew that they were come in the exercise of their misguided zeal for his welfare, to lay hold of him. It will not, however, be imagined that St. Mark inferred these particulars from the account of St. Matthew; particulars which are not only wholly omitted by that Evangelist, but are not so much as distantly alluded to, but merely *implied* in the language he employs. And, as it cannot be supposed that St. Matthew used this language with a view of making it correspond, in such a remote manner, with the relation of St. Mark, it must be inferred that the correspondence was wholly undesigned, and arose spontaneously from the truth of the facts which they have severally detailed as connected with this circumstance.

No. XIII.—Chap. xiv. 22, 23.

"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come he was there alone."

It does not appear from the narrative of St. Matthew why our Lord should thus urge his disciples to depart, dismiss the multitude, and then ascend alone into a mountain to pray; immediately after one of the most stupendous displays of his all-creative energy, in supplying the wants of five thousand men, beside women and children, with five loaves and two small fishes. The disciples could not have needed being constrained, as some have supposed, in consequence of being afraid to return into the jurisdiction of Herod, from whom, it does not appear by the history, they had any thing to fear; nor can it be supposed that their presence could have obstructed his communion with his Father, to whom he had at all times and places free access. By a reference, however, to the gospel of St. John, the reason becomes immediately apparent. He relates, what we might naturally expect would be the case, that those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world." They justly concluded, that he was in reality the Messiah; and, as they inseparably connected the idea of an earthly Prince with that of a Prophet, they resolved immediately to proclaim him king, and rid themselves at once of Herod and the Romans. "When Jesus perceived," either by some words they had dropped, or by his penetration of their hearts, "that they would come and take him by force

to make him a king," having constrained his disciples, who might be disposed to concur with the measure, to put to sea without him, and having dismissed the multitude, "he departed again into a mountain himself alone," (John vi. 14, 15.) withdrawing himself from their sight as the evening advanced.

Here then we have a satisfactory elucidation of the whole transaction; but given in such a manner as totally precludes the slightest suspicion of design. St. John, who affords this explanation, says nothing of the dismissal of the disciples, or that of the multitude; while St. Matthew, who relates that circumstance, makes no allusion to its cause. This coincidence must therefore, be wholly undesigned, and such as could only result from the truth of the fact narrated.

London. W. G.

The late Charles Grant, Esq. and the Baptist Mission.

It is well known to many persons how zealous this excellent man was in every matter relating to the propagation of the gospel in India. The writer of this paper used frequently to call upon him at his house, No. 40, Russell Square, on business connected with the Baptist Missionary Society. It was on one of these occasions, Nov. 26, 1814, that the following particulars were stated by Mr. Grant.

Having mentioned to him a letter just received from the Rev. Dr. Carey, which shewed the increase of Christians in Calcutta, the writer observed how different this was to the period of 1783, when Mr. John Thomas advertised in the Calcutta Gazette for a Christian. —Mr. Grant said, "I was in India at that time, and resided at Malda. About seven years before the arrival of Mr. Thomas, I lived at Calcutta, and was brought under deep concern about the state of my soul; there was no person then living in Calcutta from whom I could obtain any information as to the way of a sinner's salvation. I at length went to the Dutch Missionary, (the same who had built what is called the old church) but he had outlived his zeal, and I suppose was a man destitute of religion. I found him lying on his couch: my anxious enquiries as to what I should do to be saved, appeared to embarrass and confuse him exceedingly; and when I left him, the perspiration was running from his face in consequence, as it appeared to me, of his mental distress. He could not answer my questions, but he gave me some good instructive books.—Some time after this, my friend Mr. C. came round to Calcutta: we became acquainted. You have heard of Mr. Udney and Mr. Harrington.* They both came out to India under the influence of strong infidel prejudices, and were both brought to the knowledge of the power of religion in my family. After Mr. Thomas had been for a little time in Calcutta, I and my friend Mr. C. became acquainted with him, and proposed to him that he should continue as a missionary in India: his support cost me five hundred pounds at least before his return to England, when he was first engaged by your Society."

The writer well recollects how feelingly this good man expressed himself respecting the conversion of a wicked Irishman in India. "The conversion of such a man as L." said he, "and his call to the ministry, gives one an overwhelming idea of the divine mercy." It

* This excellent Christian, Mr. Harrington, died within a few weeks after his return from India.

was on this occasion Mr. Grant very strongly recommended that the Baptists should send out missionaries to New South Wales. "That colony," he observed, "will in the course of a century, as the settlers lose nothing of the European spirit of enterprize, have all the eastern nations at its feet: it is a country, therefore, which should be well supplied with Christian instructors."

April 13, 1828. J. I.

Anticipation of the Annual Meetings.

MANY of our readers have already participated in the religious festivals which draw together at this season, individuals from different parts of the empire, and various quarters of the world, rendering this great city, the metropolis of Christian charity. We are persuaded that the pleasures you have enjoyed on these occasions have not diminished your interest in the approaching meetings, with which our own denomination is more especially connected; for though there should be mingled with these anniversaries some things which the fastidious may except against, and the pious regret, yet such are the preponderating gratifications and advantages resulting from them, so many of the best sympathies of our nature are drawn forth, so much holy zeal and activity are excited or renewed, that these societies, as they are thus brought before us in their blended and harmonious influence, resemble the bow of mercy shining across the darkness of a fallen world, and shooting forward to embrace within their expansive circle the wide horizon of humanity. It is a very pleasing feature in the proceedings of those institutions whose objects are not of an avowedly religious nature, that they are increasingly imbued with the spirit of piety; upon this altar every offering is consecrated; to "Him from whom all good counsels and all holy desires" proceed, every success is ascribed, and the diffusion of knowledge, or the cultivation of intellect, is considered valuable, chiefly, as it is rendered subservient to the promotion of real religion. At the meetings we are now anticipating, we trust that a recognition of the necessity for divine influence will be still more distinctly visible than on any former occasion, and that it may be the means of exciting fervent and persevering supplications for the outpouring of the Spirit from on high, in every individual throughout our assemblies. Amidst the machinery of our societies, their various regulations and extended movements, the arduous and unremitting exertions of committees, and the self-denying and unwearied labours of our agents, we are sometimes in danger of losing sight of the invisible spring which first set them in motion, and can alone direct and prosper their operations. It is only in answer to individual, collective, and unceasing prayer, that we can expect the bestowment of this blessing; and in the cheering reports which reach us from time to time, of the effusion of divine influence upon the American Churches, we behold a striking proof and pledge, that "the Spirit is given to those who ask it." One cause of painful emotion generally mingles with these anniversaries; we see the accustomed seats of many of our beloved coadjutors vacant, who are either detained from the post of active duty by increasing infirmity, or have been called by death to enter into the possession of their high and final reward. These events remind us that the day of our labour in this holy cause is fast hastening away, and should

excite us to renewed diligence that our work may be accomplished before the sun goeth down. Past successes, and future prospects; the harvest which has been gathered, and that which now invites the sickle of the reaper, conspire to animate our zeal and diligence; in order to insure general co-operation in the great work before us, every selfish feeling should be subdued, and every sacrifice, except that of principle, cheerfully made. With regard to our fellow labourers at home and abroad, we should not forget that a work conducted by men must sometimes be marred by the weaknesses of men, that the wisest have their follies, and the holiest their sins and infirmities, and therefore it is only in the Spirit of that "Charity which beareth all things, believeth all things, hopeth all things, endureth all things," we can expect to hasten on the fulfilment of the glorious prophetic vision, when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Answers to Correspondents.

We have received four Queries from an unknown correspondent in the Isle of E. signed A. C. The subject of the first and the second does not, we apprehend, admit of a question. The fourth we cannot reply to at present, but on the third we may bestow a few lines.

Our correspondent enquires, "Are there any duties devolving on Deacons, besides the temporalities of the Church, and distributing the elements at the ordinance?"

To this we reply—the Lord's Supper is not *the* ordinance, but one of the ordinances. When this is received, we conceive the Pastor of the church is to be regarded as the administrator, though perhaps, for the sake of convenience and dispatch, the sacred elements are communicated to the members through the hands of the deacons, as Jesus gave loaves and fishes, on two occasions multiplied by miracle, to thousands of the people, through the hands of his twelve disciples.

We are not aware that there are any duties beyond those which relate to the *temporalities* of the church, binding on the deacons *as such*, for their ministry is the ministry of tables. In providing for the table of the Lord, the table of the poor, and the table of the pastor, there is work enough for all those highly honoured members, who may be elected to this important office by their brethren, according to the law in that case made and provided. If they be employed, as they often are very properly, in examining candidates for fellowship, or in administering counsel, reproof or consolation, it is not as deacons, strictly speaking; but they have such an appointment on account of their age and experience, their zeal and prudence, and their well-known affectionate anxiety for the increase and prosperity of the church to which they belong. Therefore other members, having the requisite qualifications, are often employed as messengers from the churches to individual members.

Our anonymous correspondent A. C. may find a good deal of information on this topic in Dr. Gill's Body of Divinity, Art. Deacons. Or among more recent publications he may consult with advantage Dr. Dwight, Sermon 155. or Dr. Winter's Sermon on the Deacon's Office, or a sermon by Dr. Newman on the Work and the Reward of Faithful Deacons, and a 'Manual for Church Members' by the last mentioned writer, sold at No. 18, St. Paul's Churchyard.

POETRY.

Spring.

Returning Spring appears,
In all its beauties drest,
Our drooping spirits cheers,
Our longing eyes are blest;
Blest with the season of our hopes,
Bright preludo of approaching crops.

Delightful is the scene,
Where'er we turn our eyes;
Beneath, the verdant green;
Above, the azure skies;
The skies with radiant glories crown'd,
On earth in richest gifts abound.

Diversity of flowers
Are scatter'd o'er the ground;
Produced by soft'ning showers,
Which scent the air around:
Unnumbered hues refresh the sight,
Unnumbered sweets diffuse delight.

The trees of wondrous height,
And shrubs of lesser growth,
Urged by the vital heat,
Their dormant buds shoot forth;
The leaves and blossoms are unfurled
Throughout the vegetable world.

The feathered tribes around,
Their warbling music sing;
The animating sound
Proclaims returning Spring;
Their notes so various, soft and sweet,
May yield the dullest ears a treat.

The flocks spread o'er the plain,
A lovely prospect are;
Their lambs, a numerous train,
All frolicsome appear:
With innocence they skip and play
Around their dams from day to day.

Millions before our eyes
Of insects now appear;
Of every shape and size,
All sportive in the air:
In harmony all seem to sing,
Returning Spring, returning Spring!

Thus the reviving Spring
Declares thy powerful hand;
Thou universal King,
It comes at thy command.
All nature is sustained by thee,
And proves thy vast infinity.

On thee we may repose
Our lives, and all we are;
Each favour to us flows
From thy paternal care:
Our joyful hearts and tongues shall sing
Thy goodness, Author of the Spring.

Now heavenly Father hear,
While we our praises bring;
Our drooping spirits cheer
With a celestial Spring:
Refresh our souls with heavenly dew,
And all our withered hopes renew.

Thou Sun of righteousness,
Upon our spirits shine;
And bless our souls with grace,
Dear Saviour all divine,
Our cold and barren hearts revive,
That faith and love may grow and thrive.

Oh, sacred Spirit! shed
On us the Saviour's love;
Who for such sinners bled,
That we may dwell above:
Oh, blessed Spirit! now impart
Reviving Spring to every heart.

Thou ever-blessed God,
Our longing spirits bring
Safe to the blest abode
Of never-fading Spring:
Oh, thither bring our weary feet,
That we may worship near thy seat.

There all the chosen race,
With peace and joy serene,
Behold the Saviour's face,
Without a cloud between:
There everlasting Spring is found,
And bliss in one eternal round.

Bromley. I. D. W.

REVIEW.

The Course of Time; a Poem in Ten Books. By ROBERT POLLOK, A.M. Third Edition. Price 10s. 6d. Edinburgh: Blackwood. London: Cadell.

(Continued from p. 212.)

MR. POLLOK excels in the terrific, of which we have striking proof in two descriptions contained in the first book. They are given by the happy spirit already mentioned to the two glorified saints, whom he meets on the battlements of immortality, and refer to what he saw in his near approach to the infernal regions, during his adventurous and circuitous flight. Among the figures whom he saw traced in fire, "not motionless, but imitating life," in the wall of fiery adamant that encircled those dreary abodes, he says—

"One I remarked
Attentively; but how shall I describe
What nought resembles else my eye hath seen?
Of worm or serpent kind it something looked,
But monstrous, with a thousand snaky heads,
Eyed each with double orbs of glaring wrath;
And with as many tails, that twisted out
In horrid revolution, tipped with stings;
And all its mouths, that wide and darkly gaped,
And breathed most poisonous breath, had each a sting,
Forked, and long, and venomous, and sharp;
And in its writhings infinite, it grasped
Malignantly what seemed a heart, swollen, black,
And quivering with torture most intense;
And still the heart, with anguish throbbing high,
Made effort to escape, but could not; for
Howe'er it turned, and oft it vainly turned,
These complicated foldings held it fast.
And still the monstrous beast with sting of head
Or tail transpierced it, bleeding evermore.
What this could image, much I searched to know;
And while I stood, and gazed, and wondered long,
A voice, from whence I knew not, for no one
I saw, distinctly whispered in my ear
These words: This is the Worm that never dies.

"Fast by the side of this unsightly thing,
Another was portrayed, more hideous still:
Who sees it once shall wish to see't no more.
For ever undescribed let it remain!
Only this much I may or can unfold.
Far out it thrust a dart that might have made
The knees of terror quake, and on it hung,
Within the triple barbs, a being pierced
Through soul and body both. Of heavenly make
Original the being seemed, but fallen,
And worn and wasted with enormous wo.
And still around the everlasting lance,
It writhed, convulsed, and uttered mimic groans;
And tried and wished, and ever tried and wished
To die; but could not die. Oh, horrid sight!
I trembling gazed, and listened, and heard this voice
Approach my ear: This is Eternal Death."
pp. 11, 12.

One is infallibly reminded, by these splendid specimens, of the rencontre in Milton at the gates of hell, where Sin, Death, and Satan fill the awful picture. The ideal conversations on this occasion, introduced into Paradise Lost, are so wonderfully sustained, the boldest flight of imagination that poet ever made is yet so free from every tincture of absurdity, or even apparent improbability, in its wildest and most hazardous movements, and the whole is not only the evident product of the mightiest master that ever touched the epic lyre, but seems to be accomplished without effort, and as if it were the mere play and sport of genius, that, in addition to its perfect originality, we must assign to it the highest meed of praise. The passages must be generally so familiar, as scarcely to require citation, unless for the sake of juxtaposition with the descriptions of our new poet; we extract a few lines.

"The other shape,
If shape it might be call'd that shape had none

Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd;
For each seem'd either; black it stood as Night,
Fierce as ten Furies, terrible as Hell,
And shook a dreadful dart; what seem'd his head
The likeness of a kingly crown had on.
Satan was now at hand; and from his seat
The monster, moving onward, came as fast
With horrid strides; Hell trembled as he strode.
Th' undaunted Fiend what this might be admir'd;
Admir'd, not fear'd; God and his Son except,
Created thing nought valued he, nor shunn'd."
Paradise Lost, II. 666—679.

After the "goblin, full of wrath," had replied to the appeal of Satan, who had intimated that it was his intention to force his passage, the poet adds—

"So spake the grisly terror, and in shape,
So speaking and so threat'ning, grew tenfold
More dreadful and deform: on th' other side,
Incens'd with indignation, Satan stood
Unterrify'd; and like a comet burn'd,
That fires the length of Ophiuchus huge
In the arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Level'd his deadly aim; their fatal hands
No second stroke intend; and such a frown
Each cast at th' other, as when two black clouds,
With Heav'n's artillery fraught, come rattling on
Over the Caspian, then stand front to front
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid-air:
So frown'd the mighty combatants, that Hell
Grew darker at their frown, so match'd they stood;
For never but once more was either like
To meet so great a foe."
Paradise Lost, II. 704—722.

We mean not, however, to pursue the comparison farther, nor even to remind the reader, in order to prove the superiority of Milton, of his celebrated address of Satan, or the hymn to the Universal Father, or the pathetic reference to his own blindness, in the book commencing "Hail! holy light," or the numerous and unrivalled images of domestic felicity, in the intercourse of our unfallen parents, or of particular portions of enchanting grandeur, such as that which commences—

"Up he rode,
Followed with acclamations and the sound
Symphonious of ten thousand harps, that tun'd
Angelic harmonies."

It is, in fact, impossible, we believe, after a full and deliberate consideration of the subject, and a recollection of the almost infinite diversities and modes of beauty and grandeur in the Paradise Lost, to refuse to Milton the distinction of unequalled genius; yet do we, without hesitation, assign to Pollok a rank only inferior to the two other noblest names, Shakspeare and our modern Byron, in mental power, and infinitely above them in moral feeling and practical effect.

Upon this point we must dwell for a moment. It is the bane of some of our choicest poetry, that it has either no practical tendency, or a prejudicial one. It is obvious that the talented writers have aimed merely at the amusement of the reader, or at their own fame; they have been satisfied to gain the laurel without benefiting the heart. Whatever admiration, therefore, we may feel of the sublimity and beauty which render their compositions so fascinating, we must deeply deplore the moral defects which prevent their being useful; nay, more, which make them pernicious. It is plain, that in many unhappy instances they have presumed that their poetry would not be relished the worse for the base passions it aimed to consecrate, and the impurities it thinly veiled or viciously adorned. But in our author we find the highest style of poetry united with the purest sentiments of religion. Nor is the latter made subservient to the former: it assumes in these pages its legitimate, its only appropriate situation of supreme place and influence. It appears as the pillar of truth, on which the poet has hung the beauteous ornaments and fragrant roses of poesy.

But although we have assigned the author of the Course of Time a niche

in the temple of Fame below a few, and only a few, other great names, we must further justify our opinion of the eminence implied in a comparison, by some other quotations. There are passages which almost tempt us, when we read them again, to a revision of our sentence. What can mortal language or idea do more, than describe the final hour as follows?—

"Nature stood still. The seas and rivers stood,
And all the winds, and every living thing.
The cataract, that like a giant wroth,
Rushed down impetuously, as seized, at once,
By sudden frost, with all his hoary locks,
Stood still; and beasts of every kind stood still.
A deep and dreadful silence reigned alone!
Hope died in every breast, and on all men
Came fear and trembling. None to his neighbour spoke.
Husband thought not of wife, nor of her child
The mother, nor friend of friend, nor foe of foe.
In horrible suspense all mortals stood;
And, as they stood and listened, chariots were heard,
Rolling in heaven. Revealed in flaming fire,
The angel of God appeared in stature vast,
Blazing, and, lifting up his hand on high,
By Him that lives for ever, swore, that Time
Should be no more. Throughout creation heard
And sighed; all rivers, lakes, and seas, and woods,
Desponding waste, and cultivated vale,
Wild cave, and ancient hill, and every rock,
Sighed. Earth, arrested in her wonted path,
As ox struck by the lifted axe, when nought
Was feared, in all her entrails deeply groan'd.
A universal crash was heard, as if
The ribs of Nature broke, and all her dark
Foundations failed; and deadly paleness sat
On every face of man, and every heart
Grew chill, and every knee his fellow smote.
None spoke, none stirred, none wept; for horror held
All motionless, and fettered every tongue.
Again, o'er all the nations silence fell:
And, in the heavens, robed in excessive light,
That drove the thick of darkness far aside,
And walked with penetration keen, through all
The abodes of men, another angel stood,
And blew the trump of God: Awake, ye dead,
Be changed, ye living, and put on the garb
Of immortality. Awake, arise!—
The God of judgment comes! This said the voice,
And Silence, from eternity that slept
Beyond the sphere of the creating Word,
And all the noise of Time, awakened, heard.
Heaven heard, and earth, and farthest hell through all
Her regions of despair; the ear of Death
Heard, and the sleep that for so long a night
Pressed on his leaden eyelids, fled; and all
The dead awoke, and all the living changed."
pp. 238—240.

The account of the resurrection is, some parts of it, exceedingly sublime: for example—

"Athens, and Rome, and Babylon, and Tyre,
And she that sat on Thames, queen of the seas,
Cities once famed on earth, convulsed through all
Their mighty ruins, threw their millions forth.
Palmyra's dead, where Desolation sat,
From age to age, well pleased in solitude,
And silence, save when traveller's foot, or owl
Of night, or fragment mouldering down to dust,
Broke faintly on his desert ear—awoke.
p. 249.

Again—

"And he, far voyaging from home and friends,
Too curious, with a mortal eye to peep
Into the secrets of the Pole, forbid
By nature, whom fierce Winter seized, and froze
To death, and wrapped in winding sheet of ice,
And sung the requiem of his shivering ghost,
With the loud organ of his mighty winds,
And on his memory threw the snow of ages—
Felt the long absent warmth of life return,
And shook the frozen mountain from his bed."
p. 253.

We could willingly insert the representation of the final blessedness of the faithful minister, in the ninth book, but for its length. It is most touching, most animating, most true! If any one can read it without tears, it is more than we have been able to do; we earnestly breathe the prayer on behalf of every preacher of the Gospel, that the conduct and method of ministration described may be his model, and the blessed end predicted his final portion!

On some accounts, perhaps, the following passage, with which we shall finish our extracts, may be reckoned equal in grandeur and effect to almost any in this extraordinary volume. When we think of the event the poet had to describe, namely, the rising up of the great Judge of the Universe to pronounce the final sentence upon the numberless millions of our race, it is at once evident that none but a mind of unusual power could have ventured upon this part of the theme with any chance of success.

"This done, the Omnipotent, Omniscient Judge,
Rose infinite, the sentence to pronounce,
The sentence of eternal wo or bliss!
All glory heretofore seen or conceived,
All majesty, annihilated, dropped,
That moment, from remembrance, and was lost;
And silence, deepest hitherto esteemed,
Seemed noisy to the stillness of this hour.
Comparisons I seek not, nor should find,
If sought. That silence, which all being held,
When God Almighty's Son, from off the walls
Of heaven the rebel angels threw, accursed,
So still, that all creation heard their fall
Distinctly, in the lake of burning fire,—
Was now forgotten, and every silence else.
All being rational, created then,
Around the judgment seat, intensely listened.
No creature breathed. Man, angel, devil, stood
And listened; the spheres stood still, and every star
Stood still, and listened; and every particle
Remotest in the womb of matter, stood,
Bending to hear, devotional and still."

pp. 385, 6.

Among the faults of this poem, may be mentioned the too frequent and unhesitating use of such an awful term as "damnation," and epithets of kindred horror. We have an insuperable objection in general to the literal mode of representing the torments of hell, and the condition of hopeless immortals in that dreadful abode. We are aware it may be said, that the great poets all adopt this method, that it may be allowed as a poetical licence, and is favourable to impression. The latter plea is certainly unfounded in truth. Whatever carries with it an air of improbability can produce no very permanent, or at least no very morally beneficial effect; and on this ground we have a strong objection to such publications as M'Gowan's Dialogues of Devils, and cannot divest our minds of similar feelings in reading the terrific pictures of descriptive poetry. It seems to us also, that even in a part of the work which, on some accounts, is the most valuable, namely, that in which the great truths of the Gospel are stated and enforced, the author is too elaborate and prolix. Had the reasoning been more compressed, and the appeals less elaborated into the mode of pulpit addresses, a more powerful impression upon minds of a high order might have been anticipated. In this part, too, there is a prominent fault of Mr. Pollok's poetry, which is, that of approaching in many individual lines too near to prose, by running the sense of one line into another, ending lines with weak and ineffective words, and diminishing the vivacity and vigour of the composition by occasional dulness, that is, dulness of manner. There are some passages, and where the sentiment is most important, which cannot be read without a sense of labour and difficulty. Moreover, fine as the description of the resurrection is, it has the fault of being too elaborate; in some parts too quaint: great as is our general admiration, we could not help thinking that our author had, by some unlucky partiality, stolen some of the conceits of Cowley, and engrafted them into his own composition: we allude particularly to the idea of the trumpet surprising armies in the shock of battle, and bleeding ranks, newly fallen, in a moment springing up to face the living combatants; and to the conception that the anatomist, with his disciples, hanging over a body which has been just subjected to his operations, is astonished at seeing the dead man starting into life—

"forgiving scarce,
The insult offered to his clay in death."

But these and a thousand, if a thousand other faults there were, we could easily pardon and willingly forget, in

gratitude for the numerous beauties that have gratified our taste, the various descriptions that have enchanted our imagination, and the truly evangelical instructions that have touched our heart. Here it is our joy to find the simplest and most needful truths of the Gospel enforced by one, whom we may not inaptly call a *poetic preacher*, and we anticipate that, while the coruscations of his genius will attract the attention of those whose inclination will induce them to read exalted poetry, the pious and holy tendency of his song will make many a splendid sinner tremble, and turn from his dangerous course. In a word, its poetic merits will compel readers, and its pious strain will improve them.

The Suttees' Cry to Britain; showing from Essays published in India and Official Documents that the Custom of Burning Hindoo Widows is not an Integral Part of Hindoism; and may be Abolished with Ease and Safety. By J. Peggs, *late Missionary in Cuttack, Orissa.* Second edition, enlarged. London: Seely and Son, Fleet-street.

When Mordecai, an ancient Jew, heard of the decree which had been issued from Shushan, the palace, against the lives of his people, we are informed that "he went out into the midst of the city and cried with a loud and a bitter cry."

And shall superstition be suffered to issue her decrees from year to year, and from age to age, against the lives of poor defenceless and disconsolate widows; thousands of whom are annually sacrificed to its relentless cruelty, and yet no voice be lifted up in their behalf? Then where are human sympathies? and what are nature's claims?

But no; humanity can refrain no longer. A cry has at last been raised for those daughters of sorrow on the plains of India. It has reached the British Isle, and reverberated from her shores; it has sounded in the ears of her legislature; it is heard in the midst of our city; it is a loud and a bitter cry.

When this excellent pamphlet was laid upon our table, we were quite in a dilemma, unwilling to delay introducing the present improved edition to the immediate attention of our readers, and yet unable to do any thing like justice to its merits in the limits allotted us in the present number.

We must, however, find room to say, that the subject is one of the most pressing urgency, and that its author has done it the most ample justice. He has placed before us, in a connected and well arranged order, a series of melancholy facts, which appeal at once to every man's sense of right, and to the tenderest sensibilities of his nature.

With regard to the *extent* of the evil deplored, we must refer our readers to the article of Gleanings in the present number, and with respect to the horrid *nature* of the practice we subjoin the following passage:—

"The enormity of the practice of burning widows would strike even the Hindoos themselves, did not a blind attachment to the vices of their forefathers overcome every natural feeling. In all the annals of human depravity it will be difficult to discover a custom so horrible in its nature, or so destructive in its consequences both on individual and public happiness. That a practice, which would reflect a stigma on the most barbarous tribes, should have been sanctioned by men of thought and penetration, and perpetuated among a people whose mildness of disposition is proverbial, shows to what a state of degradation the mind may be reduced under the influence of superstition. This is not the case of a patriot relinquishing life to establish the freedom of his country—it is not a martyr braving the flames to maintain the rights of conscience,—it is not a noble mind sacrificing even life itself on some occasion of exalted virtue to secure to posterity the benefit of its high example. On these occasions we feel a melancholy pleasure in applauding a voluntary resignation of life. But it is the helpless and disconsolate widow torn from her family at the very climax of her grief, and hurried to the flames amidst the shouts of an unfeeling multitude. She must stifle every feeling of compassion for the offspring of her womb, she must renounce them at a period when they stand most in need of her care; and, when weighed down with sorrow, she must take a last look on all mortal things, and enter the flames. Surely this is a case of unparalleled barbarity, and tends almost beyond any thing else to develope the extent of the depravity to which Hindoism owes its origin." p. 19.

Two very important points we think our author has satisfactorily established in this edition of his work. 1st. That the present partial interference of the British Government promotes the *increase*, *celebrity*, and *supposed legality* of the cruel rite, thus augmenting the evil they are attempting to suppress; and 2. That the legislature has power to abolish it, in the opinion at least of the most competent authorities, with facility and safety, thus resting on the shoulders of the British Government, the awful burden of responsibility, if it neglects to put forth its energies in this work of justice, humanity and mercy.

If the case be indeed so, we would beg leave respectfully to remind those in power, if our feeble voice could be supposed to reach their ear, that the sentiment of the poet in reference to *slavery*, is no less applicable to this cruel outrage.

Hear it, ye Senates—hear this truth sublime—
He who allows of murder shares the crime.

We most cordially and strongly recommend this pamphlet to the perusal of every one who has a heart to feel, and a voice to raise, and a tear to shed, in the cause of suffering humanity, and conclude our imperfect notice of it with the *supplicatory lines* addressed to the late Marquis of Hastings, in a Calcutta Paper, just before he left India in Jan. 1823. They are expressive of the public opinion in India upon the subject of Suttees.

"Ere thy benignant power retires
From India, bless'd beneath thy care,
O quench these foul unhallow'd fires,
Which hell's own flame has kindled there,
The stain of earth and upper air!
Then o'er the sea,
The orphan's blessing and the widow's prayer
Shall follow thee.
O ne'er to man has pitying Heaven
A power so blest, so glorious given,
Say but a single word and save
Ten thousand mothers from a flaming grave,
And tens of thousands from the source of woe,
That ever must to orphan'd children flow!
Save from the flame the infant's place of rest.
The couch by nature given—a mother's breast;
O bid the mother live—the babe caress her,
And sweeter still its hoping accents bless her.
India with tearful eye and bended knee,
Hastings, her lord and judge, presents her plaint to thee." p. 72.

The Old Irish Knight, a Milesian Tale of the Fifth Century. By the Author of "A Whisper to a newly married Pair," "Parnassian Geography," &c. pp. 186. Price 4s. Poole.

We must acknowledge that such combinations of the serious and the romantic as occur in this volume, are not exactly to our taste. It seems to us that the opposing qualities require extraordinary skill in their admixture to prevent an entire neutralizing result. We can, however, easily suppose, that certain old fashioned sentiments and predilections, long indulged, may almost disqualify us for perceiving the *cui bono* of such performances, and consequently for pronouncing an impartial verdict. At the same time we are not insensible to many beauties of style and sentiment which might be readily pointed out both in the prose and poetic composition of these pages.. As to the latter, for instance:—

"The soft flowing river, so still and serene,
Look'd clear as the sky it reflected,
And shaded, and lonely, the woodlands so green
Were by the tall oaks intersected.

I sat disregarding the fast-coming night,
Absorb'd in profound meditation,
And I thought that just form'd was the grey sober light
For serious and deep contemplation.

I glanc'd o'er the ocean, the sun was just gone,
He had dipp'd his bright wing in the billow,
And cold was the bed he was sinking upon,
And foamy and wet look'd his pillow.

'Thou art gone, lovely orb,' I exclaim'd,
'and perhaps
Ere thy beam shall again tinge the ocean,
This heart, haply, yet! ere an hour may elapse,
Shall flutter no more with emotion.

Then let me, my Father, oh! let me implore
Thy gracious protection and favour,
And then, (blissful thought,) when my journey is o'er,
I shall rest at the feet of my Saviour!'"
p. 131.

LITERARY RECORD.

New Publications.

1. *The Difficulties of the Infidel more formidable than those of the Christian; a Sermon, preached at Trevor Chapel, Brompton. By Thomas Wood, A.B.* pp. 54. Westley. In this discourse Mr. Wood informs the reader, that some time since he was so far entangled and perplexed by the mazes of infidelity, that he considered it to be "his duty to decline the ministerial office." He did not, however, decline seriously to examine the great subject of Christianity, and he states—"The result of the investigation was, that the mind of the preacher attained a deep conviction that Jesus Christ arose from the dead, that he is the Son of God, and that the Gospels and Epistles of the New Testament were written by his disciples, and are inspired compositions." The proposition to which the author directs his principal attention is, "*that he who rejects Christianity, encounters much greater difficulties than he who receives it;*" and this proposition he thinks is sufficiently illustrated, by an appeal to *the contents of the Christian books, and the early success of Christianity.* We sincerely hope that this able sermon will not only be generally useful, but that it may become instrumental in recovering many who, like the preacher, may for a time have been drawn or driven away from the belief of the truth.

2. *The Baptist Sabbath School Hymn Book.* pp. 364. Winks. Loughborough. This is a neat and valuable present, or purchase, for the children of our Sabbath schools. The preface states, that "a great proportion of the hymns are upon Redemption by the Lord Jesus, and affectionate exhortations to the young to come to him; the Being and Attributes of the Deity; the Creation of the World and Mankind; the Fall of Man; the Holy Scriptures; the Influences of the Holy Spirit. Hymns of Prayer, Praise, and other interesting subjects have been selected and inserted, but the principal burden of these songs is *the Gospel;* that Gospel which reveals a divine and Almighty Saviour, and invites even children to come, and forbids them not."—It further states, "There will also be found in this collection several hymns of invitation to pious youths, to attend to the ordinances of our Lord and Saviour, Baptism and the Lord's Supper. Serious young people should be earnestly invited to devote themselves, in the spring-time of their existence, to their God and Saviour." The hymns and parts of hymns in this selection, extending in the whole to five hundred, have been obtained from various sources. May it please God to accompany this and every endeavour for the moral and spiritual welfare of the rising generation with his effectual blessing!

3. *A Discourse occasioned by the Death of the Right Hon. George Canning; delivered at Southampton, on Sunday, August* 12, 1827. *By John Bullar.* pp. 34. Price 1s. Fletcher. The design of Mr. Bullar in this serious discourse is highly commendable, and it is executed in a pious and sensible manner, devoutly acknowledging God in that mysterious providence, by which one of the most splendid and efficient statesmen was suddenly removed from the councils of his sovereign and the senate of our country, to the higher interests of the invisible and eternal world.

4. *The East India Gazetteer; containing Particular Descriptions of the Empires, Kingdoms, Principalities, Provinces, Cities, Towns, Districts, Fortresses, Harbours, Rivers, Lakes, &c. of Hindostan, and the adjacent Countries, India beyond the Ganges, and the Eastern Archipelago; together with Sketches of the Manners, Customs, Institutions, Agriculture, Commerce, Manufactures, Revenues, Population, Castes, Religion, History, &c. of their Various Inhabitants. By Walter Hamilton.* Second edition, greatly enlarged and improved, and brought down to the end of 1827. In two vols. 8vo.

5. *Essays on the Nature, Causes, and Effects of National Antipathies; on Credulity, and on Enthusiasm; with an Historical Review of the Revolutions of Empires, from the earliest ages to the death of Alexander the Great. By R. Otley.*

6. *The Harp of Judah; a selection of Poems, relating to the Conversion of the Jews, and to Missionary and other Religious Societies.* Foolscap 8vo. in Cloth, price 3s. 6d.

In the Press.

A Scripture Manual, on the Terms of Communion in the Primitive Church; a Tract, designed as an Appendix to Wilson's Scripture Manual on Baptism.

Memoirs of John Frederick Oberlin, Pastor of Waldbach, in the Ban de la Roche. Compiled from authentic sources, chiefly from the French; interspersed with interesting anecdotes and original information.

OBITUARY.

MRS. MARY COLBORD.

The value of holy example is so universally acknowledged by those who have felt the power of true religion on the heart, that no apology is necessary in frequently calling attention to this subject.

My venerable and highly-esteemed friend, Mrs. Mary Colbord, was the daughter of Mr. Wm. Gawthorp, who was long a truly honourable hearer with the Baptists at Haworth, under the pastoral care of the Rev. James Hartley, and afterwards a member at Bingley. It may not be improper to notice here, that Mr. Hartley was the honoured instrument of founding the Baptist church at Haworth, in the year 1748, over which he presided with great ability and success till Feb. 2, 1780, when he entered the church triumphant, in the 58th year of his age. He was succeeded by the Rev. Isaac Slee, who died Jan. 13, 1784. The Rev. Benjamin Thomas, since of Prescott, Devon, succeeded him, but remained only a short time. My highly-esteemed friend, the Rev. Miles Oddy, has been the honoured and useful pastor of this church upwards of forty years. There is now a second church in this village, in a state of considerable prosperity, the pastor of which is my warm-hearted friend, the Rev. Moses Saunders. My only apology for introducing these particulars is, to avail myself of an opportunity of remarking, that this village stands on *higher ground*, for missionary and other contributions, than perhaps any other in the kingdom.

Mary Gawthorp was born at Wilsden, near Bingley, Nov. 6, 1746. It does not appear that she was truly converted to God till nearly forty years of age. At the age of twenty-three, she left her father's house, and became the cook in the family of Benjamin Farrand, Esq. at St. Ives, near Bingley. Here she continued more than twenty years, and so conducted herself as to secure the confidence of her superiors, and a very distinguished portion of sincere esteem. In the year 1786, she was severely exercised by a double bereavement, in the loss of a beloved sister, and a dear and honoured father. These afflictions were the happy means of awakening her mind, and leading her feet into the way of peace. The first consolation her mind received was from Isa. xliii. 24, 25. Her sins appeared truly numerous and aggravated, but they were blotted out as a cloud. She took sanctuary in the atonement, and her soul triumphed in God her Saviour. To the last period of her present existence she used to repeat the words above alluded to, as descriptive of her own baseness, and the triumphant reign of divine mercy, with tears of deep repentance and holy gratitude.

But sincere and upright as was her devotion to the interests of true piety, after her conversion, and truly as she trusted in Christ alone for salvation, yet her mind was much harassed with fear and apprehensions, lest she should be deceiving her own soul. Her piety was truly exemplary, but her defects were much more visible to herself than was her piety; and hence great searchings of heart and self-examination attended her secret devotions.

In May, 1792, she was married to Mr. Joshua Rycroft, of Cragg Mill, near Shipley. At this period she became a stated attendant upon the ministry of the Rev. John Bowser, at that time the pastor of the Baptist church in Shipley, and on the 4th of August, 1793, was baptized, and united to this church. In her new relation she conducted herself as an honourable follower of Christ, filling up her place in the house of God with great regularity and delight for nearly twenty-nine years.

She had not been long married, how-

ever, before she was called again to suffer a severe loss. Mr. Rycroft died in 1797. But she had been taught resignation to the will of God, and she bowed with humble acquiescence to his holy pleasure. During her widowhood, Mrs. Rycroft still continued to support the character of a humble and affectionate follower of the Son of God. A Mr. W. Colbord, who then lived four miles south of Bradford, and was a deacon of the Independent church at Cleckheaton, invited her to become his housekeeper; and in September, 1803, she became his wife. Their house was always open to good men of different denominations, and the writer well remembers, from the year 1806 and onwards, with what benevolence and affection Mrs. Colbord and her pious husband received himself and his fellow students from Dr. Steadman's, into their habitation. There the word was preached to very attentive auditors, and we trust not a few heard to everlasting profit.

As our friends were in easy circumstances, they retired from business some years before they died, and came to reside at Shipley. Here it was Mrs. Colbord closed a holy and honourable profession of Christianity, and entered the joy of her Lord, Dec. 11, 1822, aged 76.

Mrs. C. had much love to genuine piety. Her Bible and prayer were her delight, and never was she more happy than when her minister, or any Christian friend, would converse, read, and pray with her. Then her soul moved in its native element. She had an unabating love to divine worship. Long was she carried to the house of God in her chair, when perfectly incapable of walking thither; where she appeared as at the gate of heaven. She was naturally timid and fearful, but she enjoyed a good hope through divine grace, and much comfort in the prospect of eternal life. She was always ready to help in the cause of Christ, and in this department of labour was liberal. Her understanding, which was naturally good, was much improved by reading, with prayer and great attention, the sacred oracles, and many other good books.

Thus lived and thus died a mother in Israel. On Lord's day, Jan. 5, I preached her funeral sermon, from Isa. xliii. 24, 25. words, as already noticed, very precious to her soul. I was unwilling so amiable and holy a disciple should pass away and be forgotten, and as a memorial of my own affection for Mrs. C. as well as for other branches of her family, who will be evermore remembered with the most affectionate regard, the above is written.

I. Mann.

London, March 29, 1828.

GLEANINGS.

NUMBER OF SUTTEES IN THE DIFFERENT DISTRICTS OF THE BENGAL PRESIDENCY FROM 1815 TO 1824.

The number of unhappy widows who thus annually perish, the victims of this appalling superstition, has, in former years been variously stated, and it appears (though doubtless undesigned) exaggerated. The follow- information may be relied on, being extracted from the official reports of the magistrates in India, and printed in England by order of the House of Commons, from 1821 to 1827. It is however probable, that Suttees are occasionally perpetrated without ever being officially announced to the Police; and no correct idea can be formed of the number that occur in the territories of tributary, allied and neighbouring Chiefs, whose subjects are not

brought under the laws and regulations of the British Government, but who are doubtless encouraged in the sanction of this cruel custom by British apathy and legislation. Though the number of Suttees in India is not so great as to preclude the possibility of its easy abolition, yet, it is so considerable as to call aloud for Britain to stretch forth her hand, and save those who are "drawn unto death and ready to be slain."

	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824
Calcutta Division	244	280	4 28	533	388	337	364	300	309	348
Cuttack Ditto	9	9	14	11	33	33	28	28	31	25
Dacca Ditto	31	24	52	58	55	51	52	45	40	40
Moorshadabad	11	22	42	30	25	21	12	22	13	14
Patna Ditto	20	29	49	57	40	42	69	70	49	42
Barelly Ditto	15	13	19	13	17	20	15	16	12	10
Benares Ditto	48	65	103	137	92	93	114	102	121	93
Total	378	442	707	839	650	597	654	583	575	572

These numbers form a total in the Presidency of Bengal in ten years of	5997
In eight years, in Fort St. George, or Madras Presidency.....	287
In nine years in the Bombay Presidency.....	248
There being no returns for Tanjore, from 1814 to 1819 inclusive, (17 being returned for 1820), lowest possible estimate for six years.....	40
In the Par. Papers, May, 1827, no regular returns are given from Madras. In the Southern Concan (Bombay) in 1824, 27; in 1825, 32. Northern Concan in 1825, 1 Suttee.....	60
Total in ten years, for three Presidencies	6632

INTELLIGENCE.

FOREIGN.

AMERICAN MISSIONARY INTELLIGENCE.

We have received the first four numbers of the "American Baptist Magazine for 1828." Our readers, we are persuaded, will read the following extracts with delightful satisfaction.

In a letter from the Rev. Dr. Judson to Rev. Mr. Sharp of Boston, dated May 5, 1827, it is said,

"The long interruption of our missionary work, occasioned by our troubles at Ava, the domestic calamities which have since overwhelmed me in quick succession, and the hitherto unfavourable circumstances of Amherst, have operated to prevent my returning with fresh ardour to my usual occupations. I am, however, endeavouring to do a little. We have a small assembly of twenty-five or thirty on Lord's days; and our daily family worship is not unfrequently attended by a few enquirers. One woman desires to profess our religion, and has lately given some satisfactory evidence that she is sincere. A few respectable men declare themselves convinced of the truth of the Christian religion; but we discern yet no traces of the renewing influence of the Spirit on their hearts.

"Three only of the Rangoon converts are now with us; the rest are dead or scattered in different parts of the country. So far as I have been able to ascertain, the circumstances of those who died in my absence, and those who still remain, I believe that, with the exception of two, who were excluded from the church in Rangoon, for neglecting to attend worship, none of the baptized have disgraced their holy profession. I do not of course, speak of two or three cases which required temporary church discipline.

"Moung Ing lately went on a mission to Mergui (Bike) the place of his former residence, where he has set up Christian worship, and has, he writes me, several enquirers."

The Rev. Mr. Wade's journal, dated Amherst, May 25, 1827, contains some pleasing accounts.

"The woman named Mah Loontbya, mentioned in Dr. Judson's letter, was on March 25, after a thorough examination, received by the unanimous consent of the members of our little church, as a candidate for baptism: we found it more difficult to judge of her case than of some others, on account of the impressions and prejudices which she had derived from the Roman Catholics; we were, however, at length very well satisfied that she has really passed from death unto life, and received the Lord Jesus Christ as the only hope of salvation. She was baptized the next day, and this no doubt was the first time the ordinance of baptism was ever administered in any of these regions. There are several other enquirers.

By a letter from Dr. Price, missionary at Ava, dated Jan. 27, 1827, it appears he has established a school for the instruction of Burman youths of the first families. It consists of nine scholars, five of whom are sent by the king. They study from 9 to 3 daily; and are instructed in the English language, geography, astronomy, navigation, trigonometry, &c. Two of the first boys, both sons of noble parents, daily read the Bible in English, and have copied the map of the world."

Dr. Price at the close of the late Burmese war, was sent by his Burman Majesty to Calcutta, to complete some negotiations then pending between him and the British government. He returned to Ava, May 29, 1826. His prospects of usefulness as a missionary are brighter and more extensive than at any former period. He is no longer restricted in his access to the nations, or in the instructions to be imparted to them, but may read and enforce the sentiments of the Scriptures every Sabbath. The king and his court even invite conversations with him on religion."

Dr. Price says in his journal, April 31, "After spending a laborious day with my scholars, teaching them the English language, and at intervals expounding to them from a small map of the world, the general principles of geography, I went up to the palace, and had a long audience with his Majesty. The map which I held in my hand introduced the subject; this I opened at the royal request, and explained in a general way, mentioning at the same time its want of exactness, inasmuch as the earth was round; this excited some little discussion, but neither assent or dissent was expressed. After this the progress of my scholars, their aptness at learning, and the length of time they must keep at their studies, were severally discussed, and my report giving high satisfaction, the king concluded by saying, 'Well you must not stop short of a complete education, I give them over wholly to you.'

"Sept. 19. Went to the palace before breakfast. The king after examining a little my best boy, and enquiring after the progress of the rest, added, 'I myself want to learn; I will build you a house in the palace yard, and come occasionally to listen.'

"23. Went this afternoon to the palace. The king after asking several questions about the expected ambassador, and talking on indifferent matters, at length touched upon the subject so intimately connected with his eternal interest. His majesty introduced the matter by asking if the books of our faith were not translated into Burman. I replied, that many of them were; he then requested me to bring him a copy, as he wished to read them. He enquired further if the parts translated contained an account of the creation of the world, and of the kings who flourished in it since that time, as he wished more particularly to see those parts. I replied these were not yet translated, but I would endeavour to render them as well and as soon as I could. He then asked, 'Has not the C. Woongee read a copy, and what did he say to it?' I replied, the chief minister has read a portion, and said it was very good. The king after repeating his desire to see the same, retired, and I returned home." Dr. Price adds, "O thou who hast the hearts of kings in thy hand, and canst turn them as the rivers of water are turned, turn, O turn this king to thee."

On November 28, Dr. Price lost his excellent wife by death, an event which he painfully laments.

"Dec. 21. Sat up till midnight explaining to my young writer the principles of astronomy, to which he listened with great avidity, and in conclusion replied, if I could make out what I said to be true, their religion must inevitably fall. This young man, who is now just past his 20th year, was taken into notice by the old king at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures; he has been initiated with special care into all Burman science, and may be considered the Daniel of Burmah."

"24. Translated the 13th, 14th, 15th, and 16th of Genesis, comparing them with the Hebrew and Septuagint. In the evening at worship about ten or twelve persons attended. After the service, the rich man and my young writer entered into a free conversation on the nature of the duties God requires of man. The excellency of the *golden rule* was admitted without any exceptions."

American Home Intelligence.

"The primitive mode of baptism is fast getting into vogue among our Pædobaptist brethren. Dr. Beecher of Boston, Dr. Palmer of Charlstown, and the Rev. Messrs. Pierce and Stiles of Georgia, have been *down into the water* during the last year, we hope conscientiously, and have baptized several persons."

The Rev. Mr. Sherwood in a letter dated Eatonton (Ga.) Jan. 11, 1828, thus writes: "It would fill sheets to give you any thing like a detailed account of the late revival in these parts. Human instrumentality has been wonderfully blessed, and though Christians know that God alone can change the current of their will, they have been as active as if it depended on their own exertions. The churches west of us are gathering fresh accessions every meeting; 18, 20, and 46, were added to them last Sabbath.

"In some parts lay brethren as well as ministers give themselves wholly to the work of exhortation from house to house.

"I give you below the number baptized at some of our churches, *chiefly* since the 1st of September: I may not be exact in the report of each, but it will not differ much from the true number.

"Eatonton, 72; Liberty, 55; Little River, 36; Nephzibah, 71; Rocky Creek, 123; Bethlehem, 68; Antioch, 61; Monticello, 37; Salem, 40; Sharon, 49; Smyrna, 20; Sardis, 23: Bethel, 36; Padanaran, 30; Rose Creek, 35; M'Donough, 20; Murder Creek, 34; Greensboro', 31; Holly Spring, 20; Island Creek, 50; Several other Churches, 111; Total 1022.

"The greater portion of these have been baptized by six or seven ministers. Many other churches have been abundantly blessed, but I have not had from them recent information."

Want of sufficient room compels us to defer other Extracts under the head of "Revivals" to our next number.

DOMESTIC.

WESLEYAN MISSIONARY SOCIETY.

Annual Meeting, May 5, at City Road Chapel, Lancelot Haslope, Esq. in the Chair.

The Rev. J. James read the Report, from which it appeared that—

The accounts from the different countries to which their missionaries were sent, are in general gratifying. In Ireland twenty-one missionaries are employed; and through the medium of schools, particularly for the rising generation, the principles of truth are widely disseminated. The Continental and Mediterranean missions likewise are very successful: while on the one hand they tend to disperse the systems of idolatry, they give new spirit and life to decaying Protestant churches. In France the missionaries receive great encouragement; a wish for an increased supply of teachers has been expressed by several Protestant churches in Paris and its vicinity. In Gibraltar, the sacrament of the Lord's Supper was celebrated in the Spanish language, and several Spaniards, converted to the doctrines of the Gospel, received it. It is likewise ascertained that there are many in the interior of Spain wishing for better information. Particular hopes are entertained of the beneficial influence which the mission to the Ionian Islands is likely to exercise over Greece. In Ceylon, and on the continent of India, the stations are all prosperous; the schools are numerously attended, and the native teachers take a more enlarged view of truth. An institution founded at Colombia, for the purpose of educating native religious teachers, gives great hopes of permanent utility; it is characterised by the spirit of true religion and sound philosophy. Among the South Sea missions, that which has been appointed to the convict settlements is particularly conspicuous for the success which attends the exertions of the missionaries, as well as by the more eminent spirit of charity connected with this attempt to christianise those outcasts of human society. From New Zealand the missionaries were, for a short time, obliged to withdraw; their lives were endangered, and the premises of the mission were demolished; yet some of them have resumed their station, on the invitation of one of the chiefs. The mission to Southern Africa is making great progress, in spite of immense difficulties. The simplicity and lively apprehension of some of the native tribes in receiving the truth, deserves particular notice; in one case it occurred, that a tribe which had before rejected the missionaries, even requested to be favoured with one resident amongst them; and two of the chiefs were actually disputing the honour of having the missionary house close to their own residence. The West Africa mission has been less attended with success, on account of the frequent indisposition of teachers; yet the reports received from Sierra Leone are giving great hopes of success. The West India missions are prosperous beyond all the expectations of the missionaries; the schools of negro children are increasing in number, and more regularly attended. The Jamaica Legislature endeavoured to put great restrictions upon the exertions of missionaries, one of whom

was cast into prison; this act, however, was disallowed by his Majesty in Council, and a dispatch sent to the governor of that colony, enjoining upon him the duty of not countenancing any act of colonial legislature calculated to infringe, in any way, that toleration which his Majesty's Government propose to extend to every class of his subjects. The accounts from Demerara are particularly favourable; at the love-feast recently held, the chapel, in which there is room for 600 persons, was not sufficiently large to contain all those who attended; yet, among all this number, there were not above eleven free persons. Several stations in British America have acquired a greater permanence than they had before; and an attempt has been made likewise among the Esquimaux Indians on the coast of Labrador, but the station is not quite consolidated. The Report then recorded the death of several missionaries, but stated, at the same time, the cheering fact, that there were continually numbers presenting themselves to supply the place of those who had been called away. The number of stations was stated to be 138, and the number of missionaries, exclusive of catechists and teachers, 188; in all, they counted 34,892 persons connected as worshippers with the different stations, 27,000 of whom are negroes; and in the various schools connected with the mission, 16 or 17,000 children received instruction. The contributions received from various quarters during this year amount to 43,235l. 7s. 9d.

The Right Hon. the Earl of Mountcashel, the Right Hon. Sir George Rose, Captain Gordon, the Revs. J. Fletcher, of Stepney, J. Dixon. of Wakefield, Dr. Allen, from Philadelphia, Barnabas Shaw, and several other Gentlemen, addressed the meeting.

CHURCH MISSIONARY SOCIETY.

Annual Meeting at Freemasons' Hall, May 6, Lord Gambier in the Chair.

The Report lamented a deficiency in its annual revenue, which had fallen short of the expenditure by several thousand pounds. In allusion to which, the Secretary begged to say, "that the great defalcation in the funds did not arise from a deficiency compared with former years, but from the great increase of the expenditure." It was attributed to the increased expence necessary to equip the number of missionaries for the additional stations which had been established in different parts of the world; and also from the great demand made upon the funds of the Society by the wants of the heathen nations, where the Gospel had been planted through its agency. The Report then went on to detail the present condition and prospects of the different stations in all the quarters of the globe, which, it was stated, afforded grounds for praise and encouragement to every true Christian who valued the spread of the Gospel, and who rejoiced at all the encroachments made upon the dominions of darkness.

The Bishops of Winchester, Lichfield and Coventry, and Sodor and Man, the Hon. and Rev. Baptist Noel, the Hon. and Rev. Gerard Noel, Lord Bexley, W. Wilberforce, Esq. the Revs. Mr. Dealtry, Henry Budd, Edward Gray, Thomas Thomason, B. Alleyn, George Hazlewood, H. M'Neile, and J. Cunningham, constituted the line of illustrious speakers on the occasion; and it is with pleasure we add, that their addresses were characterized by Christian liberality towards their brethren, and a holy recognition of His agency in whose cause they were engaged.

BRITISH AND FOREIGN BIBLE SOCIETY.

Annual Meeting at Freemasons' Hall, May 7, Lord Teignmouth in the Chair. His Lordship stated, that—

"Since their commencement, the British and Foreign Bible Society had distributed five millions and a half copies of the Old and New Testaments, from their immediate funds, and that they had the happiness of supplying that book, which, if duly read, could not fail to make men wise, and holy, and happy. When it was recollected that portions of the Scripture had been translated into sixty languages and dialects, which were never attempted before the establishment of this Institution—when it was seen that they had opposed a barrier to the torrent of infidelity and profaneness which threatened to overwhelm the whole continent of Europe, and even to pollute the soil of our own country, they could not fail to have ample grounds for rejoicing, while they ascribed all the glory to Him from whom the Bible proceeded, and who alone could crown their efforts with success. He regretted that some Continental Associations still persisted in refusing their co-operation with us, in consequence of the publication of the resolution that the funds should be restricted to the circulation of the inspired writings. Means, however, were found and adopted to supply the pure canons of Scripture; and, after all, he was satisfied that the issues of Bibles on the Continent had been greater

than in preceding years, particularly the New Testament. The Society, therefore, had only to continue the labour of love in the spirit they had begun, and they would prove how correct was the observation of an old divine, 'that truth and love were the most powerful agents in the world, and that when the golden thread of love was twined with the silken cord of truth, a bond was formed which led men on whether they would or no.' In that spirit he hoped the Society would continue to conciliate when they had no right to dictate, and that the word of God would go forth in its free course, and be glorified."

The following brief sketch of the principal features of the Report, will, we doubt not, be interesting to our readers:—

"In France, 56,000 copies of the Scriptures were circulated last year, which was 10,000 more than the preceding year. The printing of the Turkish Bible had also been completed, and had undergone the examination of Dr. Henderson, who was entirely satisfied with it. The number of copies issued last year from Darmstadt was 28,723. The Paris Society had experienced a great loss in the death of their Secretary, the Baron de Stael; but it was consolatory to state, he passed his few last days in fervent and constant prayer. In consequence of the destitute state of the French Protestants, 5000 copies had been granted, making the whole number 14,500. A gentleman also in Brussels gave an assurance, that since 1815, 50,000 copies had been given to Roman Catholics in France. In Osnaburg, as soon as it was known that the agent had Bibles, his house was crowded by the poor, both young and old. The King of Wirtemberg had renewed his annual grant, and Bibles without the Apocrypha began to be more inquired after. The number of Danish copies distributed was 142,310; of Swedish Old Testaments 3,400, New Testaments 17,000. At Abo, which was consumed by fire, all the copies of the Scripture had been destroyed—500 Swedish copies of the New Testament were sent, and a Finnish translation was in progress. At Malta, between 2 and 3000 copies had been distributed, 2000 of them Greek, and a translation had also been made into the Albanian, which gave great satisfaction in that country, as it was the first time the Albanian people ever had the word of life in their own tongue. In Constantinople, before the agent left, nearly 2,500 copies had been disposed of by sale, and 36,000 sent to different parts of the Turkish dominions. During the residence of the agent there, in the years 1824-5-6, 21,000 had been circulated, and the total in seven years was 30,000 copies. There had been made by sales, in the whole, 50,000 piastres, or between 1700 and 1800l. which was very gratifying, as the agent was told when he first went over, that though he might have numbers taken from him as gifts, the people would never buy any. The exertions of the Bible Society had raised the character of the English in Turkey and amongst the Greeks, who had heretofore supposed that we were a nation of Freemasons, or that we believed in the transmigration of souls; but they now found that our faith rested on Holy Writ. From Smyrna the accounts were equally favourable, and gave great hopes of an increased circulation of the Scriptures in the Greek Islands and the Morea. The distribution in Calcutta had amounted to 7,500 copies, and the last meeting there was attended more numerously than any former one had been.

"At Madras, progress was making in the three branches of translation, printing, and distribution. Eight thousand copies had been given away, and the Committee bestowed no less than 1750 reams of paper for carrying on the works in hand there. In Bombay, 8,257 copies had been distributed, and there was also an increase of subscribers.

"The accounts from the West India Islands were also favourable, and various applications had been made to the Society from Missionaries of different descriptions. The Wesleyans had 8000 children in their schools in the West Indies, and expected 8000 more. In Jamaica the Baptists had 800, and the United Brethren some also.

"In North America there had been 67,000 Bibles distributed, making the total issued by the Society there 501,000; the last year exceeding the preceding by an issue of 16,000. In Pennsylvania it was determined to supply every family in the province with a copy, and that would take, for those unsupplied, 100,000. A subscription had been entered into, and 14 or 15,000 dollars received.

"The Hibernian Society had issued in the last year 51,412, and other Societies there continued to increase in their circulation, making from the commencement 497,000 copies. Notwithstanding that the issues and receipts had been greater than on any former occasion, still the Irish Societies had not sufficient funds of their own.

"The issues of the Society at home had been 137,162 Bibles and 199,108 Testaments, making an excess of 42,264 over the issue of last year. School books to the number of 78,943 were issued, making an excess over last year of 4,000, and fifteen new Auxiliary Societies had been added."

The receipts amounted to nearly 79,000l. besides upwards of 1600l. re-

ceived since last March, when the accounts were brought up; the expenditure is 86,242l. being 16,000l. more than last year.

Very pleasing intelligence had been communicated from Scotland, where the contributions from twelve different places amounted to 737l.; but the Report observed, "these contributions, unexpected as they were, became so much more valuable, by the cordial expressions and tokens of confidence with which they were accompanied."

This is a pleasing circumstance, and especially encouraging, when taken in connection with another fact that was also stated, viz. that since the Society had resolved to disseminate nothing but the inspired records of divine truth, 6000 copies of the Scriptures could be circulated at the same expence as 5000 formerly cost, when encumbered with the Apocrypha. So that there is reason to hope that the storm which blew so heavily from the North on this noble Institution, while it may have shaken from it whatever was unsightly or unsound, will have caused its roots to strike the deeper into those sacred principles whence it derives its nourishment and strength.

The Bishops of Winchester, Litchfield and Coventry, Sodor and Man; Lords Harrowby, Calthorp, and Bexley, Sir T. D. Acland, Bart. W. Wilberforce, Esq. and the Revs. Dr. Paterson, Dr. Wilson, R. W. Sibthorpe, Wm. Orme, &c. addressed the meeting, in the course of whose eloquent and able speeches a respectful notice was taken of the loss which the Society had sustained in the death of Bishop Heber and Baron de Stael, the latter during the past year.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Anniversary Meeting, Freemasons' Tavern, May 12, Lord John Russell in the Chair.

"Our limits do not admit of any abstract of the Report, which, besides giving a brief account of the home and foreign operations of the Society, traced the progress of education in Ireland, Scotland, Sweden, Denmark, Russia, Belgium, France, Germany, Italy, the Ionian Islands, the Cape, East Indies, Eastern Archipelago, and China, and the whole of America. It concluded with a strong appeal to the public liberality in behalf of its training system, recommendations to country Committees, and a general defence of the Society.

The importance of the training department, it was observed, may be estimated from the simple fact that no fewer than 35 schools have been indebted to it for teachers during the past year.

The Rev. B. Allen, of Philadelphia, mentioned that the number of children taught in New York in 1816, was 140,106; the number between five and fifteen was then stated at 176,449, exceeding the number taught by 36,343. In 1825, the number taught was more than treble that of 1816, being 425,350; and the excess in favour of those instructed was nearly 30,000, arising from many attending the schools above fifteen and under five years of age. It was a remarkable fact that not one person educated at these schools could be traced to the State prison; and the same wa true also in reference to the schools in Philadelphia.

In Denmark also, it was observed, by Rev. W. Orme, in his powerful appeal to the meeting, there had been organized on the Lancastrian system within the last five years from two to nearly three thousand schools, i. e. nearly 600 schools a year established in an efficient system by the wisdom of Government. What would be the effect if all the Legislatures of the world were to adopt the same beneficent plan?

Lord Bexley, W. Wilberforce, Esq. Mr. Rocafuerte (Mexican Minister), Revds. G. Clayton, Edward Craig, J. Snelgar, Mr. Way, &c. addressed the meeting.

LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society were preached by the Rev. J. A. James of Birmingham, at Poultry Chapel, from John iv. 38. (latter clause); Rev. R. Alliott, of Nottingham, at Surrey Chapel, from Matt. x. 8. (latter clause),

Rev. J. Stewart, D.D. of Liverpool, at the Tabernacle, from Psalm lxvi. 4—7.; Rev. W. Clayton, of Saffron Walden, at Tottenham Court Road Chapel, from 3 John 7 and 8.; and the Rev. B. W. Noel, A. M. at St. Clement Danes, Strand, from Isaiah lii. 7.

The Annual Meeting was held at the Wesleyan Chapel, City Road, May 15, William Alers Hankey, Esq. Treasurer, in the Chair.

The Rev. W. Orme, Secretary, read the Report, the details of which were highly interesting. The following abstract of the stations now occupied, and the amount of the Subscriptions, is nearly all our limits will allow us to present to our readers:—

"South Seas, 30 stations, 16 missionaries, and upwards of 40 Native teachers. Beyond the Ganges, 5 stations, 10 missionaries; East Indies, 18 stations, 28 missionaries, besides 2 on their passage, and many Native teachers; Russia, 2 stations, 4 missionaries; Mediterranean, 2 stations, 2 missionaries; Africa, 15 stations, 19 missionaries, with catechists, artisans, Native assistants, &c.; Madagascar and Mauritius, 2 stations, 5 missionaries, with artisans and Native assistants; West Indies, 2 stations, 1 missionary, and 1 appointed. Total 76 stations, and 83 missionaries; making, with assistants, Native teachers, missionary artisans, catechists, school masters, &c. about 400 persons, more or less dependant on the Society, exclusive of families.

The number of Native children instructed under the superintendance of Missionaries, is between 16,000 and 17,000. The annual expenditure of the Society is 39,435*l.* The amount of contributions this year, is 47,154*l.* 7*s.* 6*d.*"

After an interesting address from the chair, the resolutions were moved and seconded by the Revs. Rowland Hill, J. A. James, Joseph Julian (Church Missionary), Timothy East, Dr. Stewart, Dr. Cox, W. Orme, Jabez Bunting, Mr. Urwick, of Dublin, W. Patton, of New York, &c. Lord Bexley seconded the first resolution.

Among other pleasing circumstances, it was stated that the Society of Friends began to feel much of that holy impulse which originated missionary undertakings; and though as a body they could not co-operate in the support of missionaries who preached the Gospel, yet they seemed disposed to contribute their aid, so far as their tenets would permit, in the support of schools and the education of the rising generation. Mr. East added, "that one of the most intelligent friends in Birmingham had consented to preside as Chairman at a Missionary meeting, and had advocated the cause in a most liberal point of view."

The Chairman then stated that it gave him much pleasure to acquaint the meeting, that the amount collected in the chapel was 205*l.* 7*s.* 9*d.*

RELIGIOUS TRACT SOCIETY.

On Friday Morning, May 16, the twenty-ninth Anniversary of this valuable Institution was held at the City of London Tavern. Viscount Mandeville in the Chair.

"William Jones, Esq. proceeded to read the Report, which, after stating the operations of the Society in China and Judea, went on to observe, that the Committee have forwarded to the different stations in the East, 480 reams of printing paper, and 90,400 tracts and books. In the grants to these places, more than 800*l.* have been expended. The Report also referred to the circulation of Scriptural works in Spanish America, the British Colonies of North America, in the West Indies, and various parts of the North of Europe; in France, Switzerland, and Malta. During the year, 90,000 works were sent to Ireland for gratuitous circulation; 557,000 publications were circulated in London and its vicinity, to soldiers and sailors; and also to prisoners of various descriptions. The benevolent income of the Society amounted to 3,329*l.* 19*s.* 11*d.* being an increase of 493*l.* 7*s.* 10*d.* The money grants and gratuitous issues, amounted to 3,244*l.* 7*s.* 10*d.* The sales also increased 2,075*l.* 11*s.* 3*d.* The total circulation of publications during the year, amounted to 9,649,507; which, added to the tracts published in foreign languages, shewed an increased circulation of about two millions of works beyond the preceding year."

The Revs. W. Patton (New York), Dr. Pinkerton, B. Alleyn (Philadelphia), E. Bickersteth, Dr. Henderson, R. W. Sibthorpe, B.D. Dr. Cox, Chas.

Scholl, Foreign Secretary to the Society, &c. addressed the Meeting. We regret that for want of room we cannot transfer to our pages a portion of that holy zeal with which their speeches were animated.

The Rev. R. W. Sibthorpe has become Secretary to the Society, supplying the vacancy occasioned by the death of the excellent author of the Dairyman's Daughter, whose name was referred to with feelings of respect and affection.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The Seventeenth Annual Meeting of the Protestant Society for the Protection of Religious Liberty, was held on Saturday, May 17th, at the City of London Tavern. The Right Hon. Lord Holland in the Chair.

It was our full intention to have given the resolutions which were passed on that highly interesting occasion, but our limits forbid.* We can only observe in general, that the meeting, both in its resolutions and its speeches, seemed less disposed to mourn over the intolerance that remains, than to celebrate that era in the history of the society, which marks its decline—the removal of those obnoxious statutes, which were blots in the brightness of the British constitution. We must, however, insert the close of the Report on account of its special bearing on the interest of our own denomination. The Committee add—

"That the important question which has occupied so much attention and time, has prevented those exertions in this session of Parliament for the removal of the inconveniences to which their Baptist friends continue exposed, and for the substitution of a registry of births for baptismal registries, and that validation of the registers of Dissenters, which they hoped to undertake. But those measures, as well as the other matters already intimated, it is the intention of the Committee in the next session to attempt, and in some of them they expect that the great and useful body of Wesleyan Methodists are prepared to concur."

The Rev. J. A. James proposed the first motion. Alluding to the instances of intolerance specified in the report, the eloquent speaker oberved—

"The voice of opposition is a low, muttering, and muffled sound, rising up from the dust, and not a loud and awful tone coming down from the high places of the nation. The spirit of persecution has been cast out from the Legislative body, which at one time it possessed, and it is now walking up and down in dry places, seeking rest and finding none. It has been driven out from the royal and episcopal Palace, from the House of Peers, and the Commons, and finds a lurking place only in the houses of a few country 'squires, or the parsonages of a few, and they are very few, parish priests. Passing from this topic to that subject which constitutes the great, the exhilarating, the almost enrapturing theme of the present meeting, I would remark, that we are rather merry, considering that we are brought together just after a burial; yes, my Lord, ours is a kind of Irish funeral, where festivity often prevails over grief; we have, indeed, lately witnessed funeral obsequies. There lived, as part of the progeny of the dark and troubled era of the reign of Charles the second, two acts, which long survived even the supposed necessity of their existence, and which lived to be a blot upon the statute-book of England, a disgrace to its national character, and the cause of a schism amongst its people; they are at length defunct; King, Lords, and Commons, have ordered them to be buried in oblivion, and of all this great country, whoever lamented them, one, and one only, could be found to attend the bier in the sable garb of chief mourner;—alas! that there should have been one; we can hold no sympathy with Mr. Irving, whom we leave alone in his gloom and his glory; and are ready to say, detested be the voice that would call forth the obnoxious statutes from their dreary abode. Soon may the last imp-like child of the whole family of bigotry be laid in the same grave."

The Rev. John Hunt, Joseph Fletcher, Dr. Styles, Dr. Cox, Dr. Newman, Thomas Smith, &c. Also Alderman

* If our readers wish to be gratified by a fuller report of the May meetings, than our pages can supply, we refer them to the World Newspaper, whose ample columns are professedly devoted to this object. There especially they will find a full report of the speeches delivered on the above interesting occasion, and hence may be able to derive a portion of that enthusiasm which animated those who were privileged to be present, and which the cause of civil and religious liberty never fails to inspire.

Wilson, (of Nottingham,) Alderman Wood, &c. were amongst the speakers. After whose animating addresses, the Right Hon. Chairman closed the meeting in a strain of energy every way worthy of his liberal principles and exalted character.

Donations may be transmitted by post to Thomas Hayter, Esq. Brixton; or to either of the Secretaries, Thomas Pellatt, Esq. Ironmongers' Hall, and John Wilks, Esq. Finsbury-square; to the latter of whom applications should be addressed.

CORPORATION AND TEST ACTS.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the three Denominations, residing in and about the Cities of London and Westminster, held at Dr. Williams's Library, Red Cross-street, on Monday the 26th of May, 1828, and specially convened for the purpose of considering what measures it might be proper for the Body to take, in consequence of the Bill for the repeal of so much of the Corporation and Test Acts as imposed the necessity of taking the Sacramental Test, having passed both Houses of Parliament and received the Royal Assent: The Rev. ROBERT WINTER, D.D. in the Chair:

It was resolved unanimously—

That the Body desire to acknowledge, with devout thankfulness to Divine Providence, their satisfaction and joy, on the abolition by the Legislature of the Sacramental Test, which had so long obstructed the liberty of Protestant Dissenters, and dishonoured the Christian religion, by the application to secular uses of one of its holy ordinances.

That in this ever memorable concession to their petitions, they feel new reasons for grateful attachment to the Constitution of their country, and for loyalty to the august Family now upon the throne of these realms.

That they concur entirely and most cordially in the resolutions of the United Committee, and that being represented in that Committee, they do not deem it necessary to express at large the thanks which they, in common with all the Dissenters of Great Britain, feel that they owe to the Members of both Houses of Parliament, for their magnanimous support on this occasion of the cause of justice and freedom; but that they cannot refrain from expressing their obligations, never to be effaced from their minds, to the Right Hon. Lord John Russell, who has entwined another wreath of honour around the name of his illustrious family, and to the Honourable Lord Holland, whose unanswerable argument and splendid eloquence, whilst they contributed so essentially to the success of the measure, reflected honour on the memory of his venerated relative, the late Charles James Fox, the steady champion of the Protestant Dissenters at former less auspicious periods.

That they feel themselves bound in duty to express their sincere acknowledgements to his Majesty's Ministers, for yielding so candidly to public opinion, declared by the majority in favour of the repeal of the Sacramental Test in the House of Commons, and for their manifest regard to both the conscientious opinions and the religious feelings of the Protestant Dissenters, in the progress of the measure through the Legislature.

That as Christian Ministers, this Body hail with delight and affection the testimonies borne in favour of conciliation and charity by many of the Clergy of the national church, who united in their petitions, and by the majority of the Bench of Bishops who supported the repeal of the Sacramental Test by their votes and speeches, thus exalting their character in the estimation of the Dissenters, and of the public in general, as distinguished Ministers of that Gospel which proclaims "peace on earth, goodwill to men."

That this Body deem it incumbent upon them to express their obligations to Wm. Smith, Esq. M.P. Chairman of the United Committee, for his assiduous and valuable services in the late application to Parliament, and that they heartily congratulate him upon the final success of a measure to which, through a long Parliamentary life, his talents and influence have been honourably devoted.

That the cordial thanks of this Body be given to the United Committee appointed to conduct the application to Parliament for the repeal of the Corporation and Test Acts, for the enlightened zeal, persevering exertion, and Christian prudence and moderation with which they have discharged the trust committed to them, and have thus so effectually promoted the success of the application.

THOS. REES, Sec.

REPEAL OF THE SACRAMENTAL TEST.

"An Act for repealing so much of several acts as imposes the necessity of receiving the Sacrament of the Lord's Supper as a Qualification for certain Offices and Employments. [9th *May* 1828.]

Preamble.] Whereas an act was passed in the thirteenth year of the reign of king Charles the Second, intituled "An Act for the well-governing and regulating of Corpora-

tions:" and whereas another act was passed in the twenty-fifth year of the reign of king Charles the Second, intituled "An Act for preventing dangers which may happen from Popish Recusants:" and whereas another act was passed in the sixteenth year of the reign of king George the Second, intituled 'An Act to indemnify Persons who have omitted to qualify themselves for Offices and Employments within the time limited by Law, and for allowing further time for that purpose; and also for amending so much of an Act made in the twenty-fifth year of the reign of king Charles the Second, intituled "An Act for preventing dangers which may happen from Popish Recusants,' as relates to the time for receiving the Sacrament of the Lord's Supper now limited by the said act:" and whereas it is expedient that so much of the said several acts of parliament, as imposes the necessity of taking the sacrament of the Lord's Supper, according to the rites or usage of the church of England, for the purposes therein respectively mentioned, should be repealed; be it therefore enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that so much and such parts of the said several acts passed in the thirteenth and twenty fifth years of the reign of king Charles the Second, and of the said act passed in the sixteenth year of the reign of king George the Second, as require the person or persons in the said acts respectively described, to take or receive the sacrament of the Lord's Supper, according to the rites or usage of the church of England, for the several purposes therein expressed, or to deliver a certificate or make proof of the truth of such his or their receiving the said sacrament in manner aforesaid, or as impose upon any such person or persons any penalty, forfeiture, incapacity, or disability whatsoever, for or by reason of any neglect or omission to take or receive the said sacrament, within the respective periods, and in the manner in the said acts respectively provided in that behalf, shall, from and immediately after the passing of this act, be and the same are hereby repealed.

Sect. II. *Declaration to be made in lieu of the sacramental test.*] And whereas the protestant episcopal church of England and Ireland, and the doctrine, discipline, and government thereof, and the protestant presbyterian church of Scotland, and the doctrine, discipline, and government thereof, are by the laws of this realm severally established, permanently and in violably. And whereas it is just and fitting, that on the repeal of such parts of the said acts as impose the necessity of taking the sacrament of the Lord's Supper, according to the rites or usage of the church of England, as a qualification for office, a declaration to the following effect should be substituted in lieu thereof; be it therefore enacted, that every person who shall hereafter be placed, elected, or chosen in or to the office of mayor, alderman, recorder, bailiff, town clerk, or common councilman, or in or to any office of magistracy, or place, trust, or employment relating to the government of any city, corporation, borough, or cinque port within England and Wales, or the town of Berwick-upon-Tweed, shall, within one calendar month next before or upon his admission into any of the aforesaid offices or trusts, make and subscribe the declaration following:

Form of declaration.] 'I A.B. do solemnly and sincerely, in the presence of God, profess, testify and declare, upon the true faith of a christian, that I will never exercise any power, authority, or influence which I may possess by virtue of the office of to injure or weaken the protestant church as it is by law established in England, or to disturb the said church, or the bishops and clergy of the said church, in the possession of any rights or privileges to which such church, or the said bishops and clergy, are or may be by law entitled.'

Sect. III. *Declaration to be subscribed before magistrates, &c.*] And be it enacted, that the said declaration shall be made and subscribed as aforesaid, in the presence of such person or persons respectively, who, by the charters or usages of the said respective cities, corporations, boroughs, and cinque ports, ought to administer the oath for due execution of the said offices or places respectively, and in default of such, in the presence of two justices of the peace of the said cities, corporations, boroughs, and cinque ports, if such there be, or otherwise in the presence of two justices of the peace of the respective counties, ridings, divisions, or franchises wherein the said cities, corporations, boroughs, and cinque ports are; which said declaration shall either be entered in a book, roll, or other record, to be kept for that purpose, or shall be filed amongst the records of the city, corporation, borough, or cinque port.

Sect. IV. *In case of neglect to make the declaration, election to be void.*] And be it enacted, that if any person placed, elected, or chosen into any of the aforesaid offices or places, shall omit or neglect to make and subscribe the said declaration in manner above mentioned, such placing, election, or choice shall be void; and that it shall not be lawful for such person to do any act in the execution of the office or place into which he shall be so chosen, elected, or placed.

Sect. V. *Persons admitted into any office which heretofore required the taking of the sacrament, shall make the declaration within six months, or the appointment be void.*] And be it further enacted, that every person who shall hereafter be admitted into any office or employment, or who shall accept from his majesty, his heirs and successors, any patent, grant, or commission, and who by his admittance into such office or employment or place of trust, or by his acceptance of such patent, grant, or commission, or by the receipt of any pay, salary, fee, or wages by reason thereof, would by the laws in force immediately before the passing of this act have been required to take the sacrament of the Lord's Supper, according to the rites or usage of the church of England, shall, within six calendar months after his admission to such office, employment, or place of trust, or his acceptance of such patent, grant, or commission, make and subscribe the aforesaid declaration, or in default thereof his appointment to such office, employment, or place of trust, and such patent, grant, or commission, shall be wholly void.

Sect. VI. *Declaration to be made in the Court of Chancery or King's Bench, or at the quarter sessions.*] And be it further enacted, that the aforesaid declaration shall be made and subscribed in his majesty's high court of chancery, or in the court of king's bench, or at the quarter sessions of the county or place where the person so required to make the same shall reside; and the court in which such declaration shall be so made and subscribed, shall cause the same to be preserved among the records of the said court.

Sect. VII. *Proviso as to naval and military officers under certain rank, and to officers of the revenue.*] Provided always, that no naval officer below the rank of rear admiral, and no military officer below the rank of major general in the army or colonel in the militia, shall be required to make or subscribe the said declaration, in respect of his naval or military commission; and that no commissioner of customs, excise, stamps, or taxes, or any person holding any of the offices concerned in the collection, management, or receipt of the revenues which are subject to the said commissioners, or any of the offices concerned in the collection, management, or receipt of the revenues subject to the authority of the postmaster general, shall be required to make or subscribe the said declaration, in respect of their said offices or appointments: Provided also, that nothing herein contained shall extend to require any naval or military officer, or other person as aforesaid, upon whom any office, place, commission, appointment, or promotion shall be conferred during his absence from England, or within three months previous to his departure from thence, to make and subscribe the said declaration until after his return to England, or within six months thereafter.

Sect. VIII. *Persons now in possession of any office which heretofore required the taking of the Sacrament, confirmed in such possession, and indemnified from penalties.*] And be it further enacted, that all persons now in the actual possession of any office, command, place, trust, service, or employment, or in the receipt of any pay, salary, fee, or wages, in respect of or as a qualification for which, by virtue of or under any of the beforementioned acts or any other act or acts, they respectively ought to have heretofore taken, or ought hereafter to receive the said sacrament of the Lord's Supper, shall be and are hereby confirmed in the possession and enjoyment of their said several offices, commands, places, trusts, services, employments, pay, salaries, fees, and wages respectively, notwithstanding their omission or neglect to take or receive the sacrament of the Lord's Supper in manner aforesaid, and shall be and are hereby indemnified, freed, and discharged from all incapacities, disabilities, forfeitures, and penalties whatsoever, already incurred or which might hereafter be incurred in consequence of any such omission or neglect; and that no election of or act done or to be done by any such person or under his authority, and not yet avoided, shall be hereafter questioned or avoided by reason of any such omission or neglect, but that every such election and act shall be as good, valid, and effectual as if such person had duly received the said sacrament of the Lord's Supper in manner aforesaid.

Sect. IX. *Omissions of persons to make the declaration not to affect others not privy thereto.*] Provided nevertheless, that no act done in the execution of any of the corporate or other offices, places, trusts, or commissions aforesaid, by any such person omitting or neglecting as aforesaid, shall by reason thereof be void or voidable as to the rights of any other person not privy to such omission or neglect, or render such last-mentioned person liable to any action or indictment.

ASSOCIATION.

BUCKS AND WEST MIDDLESEX.

The anniversary of the Bucks and West Middlesex Missionary Association, was held at the Baptist Chapel at Reading on Good Friday. Mr. Copley, of Reading, preached from Heb. x. 34. and Mr. Hutchings of Chelsea, from Rev. xiv. 7. Mr. Douglas,

pastor of the Independent Church, prayed in the morning, and several other Ministers took part in the devotional services.

This Society supports chiefly two ministers, Mr. G. Hawson of Staines, and Mr. R. Grace of Chertsey-lane-end. We understand the village labours of these ministers have been useful, and that the Society, of which the Rev. J. H. Hinton is the active Secretary, has been enabled to raise the pecuniary supplies for the past year.

ORDINATIONS, &c.

CAMBRIDGESHIRE.

On Wednesday, April 23, the First Anniversary of the North East Cambridgeshire Missionary Society was held at Burwell, when two sermons were preached; that in the morning by the Rev. J. Snelgar of Cambridge, that in the evening by the Rev. J. Kinghorn of Norwich. The business of the Society was transacted in the afternoon, when Mr. Snelgar presided; and the following gentlemen addressed the meeting in appropriate speeches:—Messrs. Woodford, Compton, Cater, Reynolds, Kinghorn, Mays, Ball and Woodyard. The assembly was numerous, and the collection respectable. The contributions are divided in moieties to the London and Baptist Missionary Societies.

YEOVIL.

On Wednesday, January 2, 1828, the New Baptist Chapel, at Yeovil, Somerset, was opened for public worship. The morning service was commenced by Mr. Hooper of Bromsgrove; and Mr. Hoby of Weymouth preached from Rom. x. 12.; Mr. Crook of Crewkerne concluded by prayer. In the afternoon Mr. O. Clarke of Taunton read and prayed; Mr. P. J. Saffery of Salisbury preached from Psalm cxxxviii. 2.; Mr. Pittard of Somerton concluded by prayer. In the evening Mr. Jukes (Independent) of Yeovil, read and prayed; Mr. Jenkin Thomas, of Cheltenham, preached from Isaiah xlii. 1—4.; and Mr. Smith, (Wesleyan) of Yeovil, concluded in prayer.

Large congregations attended these highly interesting services. The dimensions of the chapel are 53 feet by 40 feet, with Galleries, and a Vestry adjoining: and it is gratifying to state that since the opening, the number of hearers has far exceeded the most sanguine expectations of those who were concerned in its erection.

WELSHPOOL.

On the 4th and 6th of April, a plain and commodious place of worship, 46 feet by 30 inside, was opened for the use of the Baptist church under the pastoral care of Mr. Joseph Ashford.

On Friday, the Rev. John Thorp, of Chester (Independent), preached in the morning; the Rev. Manoah Kent, of Salop (Baptist), in the afternoon; the Rev. Mr. Thorp and the Rev. John Jones, Newtown (Baptist), in the evening.

On the 6th, the Hon. George Henry Roper Cuzzon (Baptist), preached morning and evening; Mr. Crumpton, of Salop, in the afternoon,

Brethren Sayce, of Wrexham, Laiklin, of Snailbeach, and Fletcher, of Tenbury, conducted the devotional services. Great attention and devotional feeling were excited, and the auditory was overflowing both days. The collections amounted to 27*l*.

This being the first Baptist Chapel ever erected in this town, we hope the friends of the Redeemer will favour us with liberal support. Nothing less than the most pressing necessity compelled us to build, and incur a debt of near 700*l*. Until this is liquidated our minister can receive no remuneration for his labour, but will be compelled to attend to his secular calling to maintain his family. The church is yet but small, the congregation numerous, and the prospect of usefulness very encouraging. Those who are acquainted with the disinterested and arduous exertions of our minister in this infant cause, will, we have no doubt, render every assistance, which will be thankfully acknowledged.

TAUNTON.

A Church of the Baptist Denomination was formed at North Carry near Taunton, Somerset, on Tuesday, April 15, 1828. Fifteen persons having received their dismission for this purpose from the Baptist church in Taunton under the care of the Rev. O. Clarke. The interesting service was conducted by their former pastor, assisted by the Rev. H. Gabriel of Stogumber, and Messrs. Richardson and Brewer, who with their pastor and other members of the Taunton Church, have under the Divine blessing been favoured to lay the foundation of this infant cause.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society will be held on Thursday evening, June 17, 1828, at the City of London tavern.

The Chair to be taken at Six o'Clock precisely, by Thomas Thompson, Esq.

In the near prospect of another Anniversary, the Committee of this Institution deem it their duty to state, that the necessity and utility of Missionary exertions in many parts of England and its adjacent Islands were never more evident than during the last year.

Considering the very limited and uncertain resources placed at their disposal, the Committee entered upon their duties resolved not to increase the number of their Missionaries; but if possible rather to provide more adequately for the remuneration and support of those already employed: yet having upwards of twenty new applications, they have been compelled to engage three additional missionaries.

To have refused aid to applications like those referred to, whose exigencies it was the design of the Institution to meet, appeared to the Committee too much like shrinking from an obvious duty to avoid an inconvenience which, from the known feeling of the Christian public, they hope will prove but of temporary duration, or to have withdrawn aid from the agents that were still doing the work of evangelists, and in a great degree dependant upon the Society, they felt would have been cruel and unjust; yet in order to meet the very moderate claims of twenty-six missionaries, and afford a very small remuneration of travelling expences to upwards of forty gratuitous village preachers, the Society has not yet received for the current year more than £1000!

At the request of the committee the treasurer has kindly advanced a considerable sum, that the worthy labourers might not be distressed nor recalled from their work for want of support; earnestly hoping that when the religious public are acquainted with these facts they will by their liberality evince at the approaching meeting that their zeal for the Home department of the Missionary field is not abated.

NOTICES.

The next Annual Meeting of the Shropshire Association of Baptist Churches will be held at Burslem in the Staffordshire Potteries, on Tuesday and Wednesday, the 1st and 2nd of July next. The brethren Cook, Keay, Kent, Sayes, Butler and Lakelin, to preach or provide substitutes.

The Anniversary of the Bedfordshire Union of Christians, will be held at Bedford on Wednesday, June 4. The Rev. G. Clayton of Walworth is expected to preach in the morning at 11 o'clock, and the Rev. — Hemming of Kimbolton in the evening.

The ministers educated or in course of education at the Baptist Academy, Bristol, will dine together on Tuesday, 17th June, at the King's Head, Poultry, at half-past two o'clock. Other friends to the Institution, both Ministers and Laymen, are admissible, on the introduction by a member.

The monthly Missionary prayer meeting at Salters' Hall, will be on Monday evening, June 2, when the Rev. J. H. Hinton is expected to deliver the address.

We are requested by Mr. Eustace Carey, distinctly to inform our readers, that, contrary to an intimation conveyed in Dr. Marshman's recent publication, he has never written, nor aided in producing, any paper which has appeared relating to matters in controversy between the Baptist Missionary Society and the Serampore Compact. He wishes us also to announce, that it is his intention, either individually or in connection with his respected colleague Mr. Yates, fully to reply to such parts of Dr. Marshman's publication, as implicate himself or the brethren with whom he has been associated in prosecuting Missionary work in Calcutta.

We are requested to inform our London friends, that the Church and congregation usually meeting in Devonshire Square, will assemble during the erection of their new building, at Rev. Mr. Wall's Chapel, Pavement, Moorfields. Service to commence at half-past six.

The Breakfast Meeting of the ministers and students educated at Stepney, will take place on Tuesday, June 17th, at the Academy House, Stepney. Breakfast to be on the table at 8 o'clock precisely.

PUBLIC MEETINGS IN JUNE, 1828,

With Names of the Chairmen or Preachers.

8. Morn. 11. London Hibernian Society, Annual Sermon, St. Dunstan's Church, Fleet Street, Hon. and Rev. G. Noel, M.A.

17. Even. 6. Baptist Home Missionary Society, Annual Meeting, City of London Tavern, Thomas Thompson, Esq.

18. Morn. 11. Baptist Missionary Society, Annual Sermon, John-street Chapel, Gray's-Inn-lane, Rev. W. Yates.

18. Even. 6. Baptist Missionary Society, Annual Sermon, Surrey Chapel, Rev. Isaiah Birt.

19. Morn. 11. Baptist Missionary Society, Annual Meeting, Spa Fields Chapel.

19. Morn. 9. Baptist Missionary Society, Prayer Meeting, Eagle-street Meeting-house.

19. Even. 6½. Stepney Academical Institution, Annual Sermon, Salters' Hall, Rev. E. Carey.

20. Morn. 6. Baptist Irish Society, Annual Breakfast, City of London Tavern, J. E. Gordon, Esq.

MONTHLY REGISTER.

FOREIGN.

Greece.—Our readers are doubtless already aware, that Russia has declared war against the Sublime Porte, and that an immense army is now on its passage towards the Turkish capital, headed by Nicholas I, Emperor and Autocrat of all the Russias.

In the Royal Manifesto signed the 4th of May, it is observed—

"All patience has its limits. The honour of the Russian name, the dignity of the empire, the inviolability of our rights, and that of our national glory, have prescribed to us the bounds of it. It is not till after having weighed to their fullest extent the duties imposed on us by imperative necessity, and inspired with the greatest confidence in the justice of our cause, that we have ordered an army to advance under the divine protection, against an enemy who violates the most sacred rights of the law of nations."

The Emperor distinctly avows his intention that the Porte shall indemnify Russia for the expences of the war, and Russian subjects for the losses which they have sustained, but he declares with no less distinctness, that he entertains no ambitious views, that he has no wish to diminish the Ottoman power, nor will he require any sacrifice on the part of Turkey, except in the spirit of equity and moderation.

'Tis ours to mark the progress of events, not to speculate on their issues. But we cannot behold with indifference so grand a movement of so mighty a power, which places in doubt the destinies of nations, while the fate of Europe and the amity of its allied potentates are trembling in the balance.

We have received the French official announcement of the passage of the Pruth, and the occupation of Jassy, the capital of Moldavia, by the Russian army, on the 7th of the present month.

DOMESTIC.

The bill for the repeal of the Sacramental Test has now passed into a law. It is therefore unnecessary to recall the attention of our readers to the history of its passage through the Upper House, in the various amendments proposed to cripple its spirit and impede its progress, which were mostly negatived. It reached its final stage in the house of Peers, on Monday, April 28th, when it passed triumphantly without a division. The Royal assent was given by commission on Friday evening, May 9th, and the bill now stands as a monument of the growing wisdom and liberality of the age that gave it being. Our readers will find the Act in p. 275, of the present number, to which we are happy in being able to refer them.

On Thursday evening, May 8th, Sir Francis Burdett submitted his promised motion to the House of Commons on the Catholic Question.

"That the House do now resolve itself into a Committee of the whole house for the purpose of taking into consideration the laws affecting his Majesty's Roman Catholic subjects of Great Britain and Ireland, with a view to such a final and conciliatory adjustment as may be conducive to the peace and strength of the United Kingdom, to the stability of the Protestant establishment, and to the general satisfaction and concord of all classes of his Majesty's subjects."

Mr. Brougham seconded the motion. After three long nights of animated discussion, the debate terminated on Tuesday, May 13th, at three o'clock in the morning, when the house divided.

In favour of Sir F. Burdett's motion 272, against it 266, majority 6.

It was subsequently proposed and agreed to, that Sir F. and others should confer with the House of Lords to ascertain their mind on this all-absorbing subject.

The accustomed forms having been attended to, the conference now stands fixed for the 9th of June, the result of which will be looked for by the parties ranged on either side of the question with intense anxiety.

IRISH CHRONICLE,

JUNE, 1828.

THE Fourteenth Anniversary of the Baptist Irish Society will be held (Providence permitting) on Friday Morning, the 20th inst. at the City of London Tavern, Bishopsgate-street. A breakfast, at 1s. 6d. each person, will be provided at six o'clock. The Chair to be taken at seven, when the doors will be thrown open. At this Meeting the Report of the Society's proceedings for the past year will be read, Officers and Committee appointed, &c. &c.

From the Rev. W. Thomas to the Secretaries.

Limerick, April 18, 1828.

MY DEAR SIRS,

WITH this I forward to you the Irish Itinerant Readers' monthly journals. Since my last monthly communication I have been twenty-two days from home, eight of which I spent at Cammass and Bruff, in the county of Limerick, dark and strong fortresses of Satan. I preached every morning and evening, and sometimes in the afternoon, chiefly to Roman Catholics. Their superstition and thick darkness are incredible. A great number attended. I took every pains with them, not only in preaching, but in speaking and explaining to them. This was my second visit to Cammass; until then they had never heard the Gospel.

I preached at Bruff the first Gospel sermon that ever was preached there. No person of any denomination had before dared to attempt it. It was generally reported that I should have been torn to pieces, and the people also that would come to hear me; that the Court-house would be pulled down about me. Such was the extent of the report, that it reached fifteen miles, to Limerick; in consequence of which, the General put the troops under orders to be ready to march, to suppress the riot. I was determined to preach, and succeeded to my satisfaction. I had a good and respectable congregation, though there were only two or three nominal Protestants in the town, who said they never were at any such kind of meeting before, and wished to know when I would come again. There was no riot, after all that was said would take place. I never preached with more boldness, freedom, and comfort. I believe the Lord was with me, and "where the Spirit of the Lord is, there is liberty;" liberty from fear, and liberty to speak in his glorious cause. He did not leave me to poor fallen nature to contend with my enemies and his. He overruled them, and gave me strength. The people heard with the greatest attention; some were in tears. I preached from Phil. iii. 8. "The excellency of the knowledge of Christ Jesus my Lord." The Protestant clergyman of the parish was present: he spoke very kindly to me. The priest roared like a lion, threatening destruction; and said that those who would go to hear me, would fall from the pinnacle of bliss into the lowest abyss of misery.

In two or three days after, Mrs. Bevan met the Sheriff of the county, who said that he was surprised that she and her husband would encourage such proceedings, and that he sent orders to the Court-keeper never to allow any person to preach in the Court-house again, to prevent a recurrence of the riot which he said had taken place. She said that there was no riot, that if he prevented us the use of the Court-house we would preach elsewhere; that to his own Master he stood or fell. Mrs. Bevan came and told me of it. I met the Sheriff next day in Limerick. I told him that I was the person who preached in Bruff. I had a great deal of conversation with him: he said there were many persons going about creating disunion, and that it was better to let the Catholics alone. He asked, did I not believe the Catholics would be saved if they did that which was right, and all people go to heaven in their own way? I said that I had no authority from Scripture to come to such a conclusion; that the greatest good was doing by various means, and was evidently supplanting the popish faith, and operating in the minds of the people. I adduced evidence of rebellious people becoming loyal, and wicked persons becoming pious. During the conversation the High Sheriff came up, to whom he introduced me; said he knew me a considerable time, and said many things to my advantage, and offered me a letter to the Court-keeper at Bruff, to get the Court-house whenever I pleased, but that no other person should get it.

On my return from Bruff and Cammass, I went eastward, to Nenagh, where I preached, and at Clough Jordan the two last Lord's days, and on the week days to preach at

Arbour Hill, Shraduff, and Birr, in the King's county, fifty English miles east of Limerick. I visited two sick persons on the point of death, to whom the Lord, I hope, was pleased to make me very useful. One an old man, once full of self-righteousness, to whom I paid several visits whenever I went to that part of the country. He now relies only on the Almighty Saviour. The other a young woman, a widow, the mother of four young children. Within this year back the Lord inclined her mind to attend to what I preached and said to her, so that I trust he is preparing her for himself. Though no one more likely to live a few months ago, she is now in the last stage of a decline. Could I write every thing she said to me it would be very interesting. She is leaving the world with cheerfulness, in prospect of eternal joy, through the blood and righteousness of the Lord Jesus, though leaving four babes unprovided for, and nothing but true religion could reconcile her to the divine will in such circumstances.

W. THOMAS.

From an Irish Reader.

Sligo, April 15, 1828.

REV. SIR,

SINCE my last I have been exercised as usual, in bringing the Gospel to the poor and illiterate in their native language, and am happy to state that I have met with two instances of usefulness. Two young men, who were formerly saturated with the dregs of superstition and delusion, have recently evinced that God's own word is the grand instrument in the conversion of man. One of these, whose name is J. B. visited me a few days ago. I entered into conversation with him, without any other expectation than finding him as we last parted; but how great was my surprise, on perceiving that he had been the subject of a wonderful change. His quickness of perception of the import and sense of the Scriptures occasionally referred to in our discourse, and the views he had of the darkness and insensibility he had been rescued from, and the deep sense he expressed of the riches of that grace, to which he was indebted for the happy deliverance he had experienced; all shewed that he had been with the Saviour, heard his voice, and that all things had become new. The other, whose name is T. L. whom I taught to read the Irish Scriptures, and endeavoured to impress on his mind a saving knowledge of that truth which makes free, through the instrumentality of that glorious Gospel which is the power of God unto salvation, to every one that believeth. He continued until the commencement of the present month without making any public profession of his convictions; that his former negative conduct was inconsistent with the duty he owed to Him who called him from darkness into light, and that to walk as a child of light not only required a separation from will-worship, with which he had long contented himself, but a public avowal of having embraced truth, which impelled him to consult me a few days ago on the subject of reading his recantation. I inquired into the cause of the change. He replied, "that word which I so often heard in vain came at last not in word only, but in power, to my understanding and conscience, when it pleased God to call me by his grace, and to reveal his Son in me. Until that moment the veil remained on my understanding, but then I saw that the Scriptures did indeed testify of Christ. And other texts, with the letter of which I had been familiar, rushed into my recollection, so that I stood convinced and humbled as a sinner; but at the same time I saw with composure what I was before a stranger to, that there was mercy with Him, that he might be feared, and with our God plenteous redemption."

There are others whose names I consider unnecessary to mention, who profess to have derived great pleasure and benefit from having heard the Irish Scriptures read and expounded; though they cannot be pronounced converted, yet they may with considerable propriety be called hopeful ones. I visit them frequently, and lecture them repeatedly on the one thing needful, in order that any impressions already made may be deepened, and so bring them onward in the way.

J. O'BRIEN.

From an Irish Reader.

Templehouse, April 14, 1828.

REV. SIR,

THE work of the Lord is going on here in his own way, and according to his promise, namely, "Knowledge shall be increased." It is by the increase of knowledge in the earth, that we may expect to see the kingdom of Jesus more fully established, and the kingdom of darkness tumbling down and destroyed. I am often reading the word of truth for my neighbours, and many of them hear it gladly. A young man named J. S. formerly thought he should pray to the Virgin Mary. I shewed him from the word of truth that there is not the least authority for such a practice. He told me that he will make diligent enquiry among the most learned of his neighbours, to know why they follow a practice which is not according to the word of God. If men could be persuaded thus to "prove all things," it is to be hoped they would learn with the divine blessing to "hold fast that which is

good." In conversation with T. B. on purgatory, I told him that we need to be purged from our sins whilst in this life, and then shewed him from the word of truth, that the blood of Jesus Christ cleanseth us from all sin, and that by him all that believe are justified from all things. I admitted that we need a mediator, and then shewed him that there is but one mediator between God and men, the man Christ Jesus; that all we need are to be found in him, that he is made of God unto us wisdom and righteousness, sanctification and redemption, &c. I see, said he, that all our penances, absolutions, orders and commandments of the church, are only an imposition on the minds and consciences of men, and only that I am prevented by some obstacles which at present lie in my way, both myself and family would immediately renounce such absurdities.

March 20th.—Read the Scriptures in the house of J. C. in this neighbourhood; all who were present listened with great attention. A man named P. C. being present, asked me, Can any be saved out of the true church? I answered no, but that this true church is not confined to any particular Sect or Denomination of men on earth. But all who are true believers in Jesus, though they may differ in name, belong to that true church and shall be saved, and those who believe not, though highly esteemed among men, shall be damned. O then, said he, you admit that Roman Catholics may be saved? I answered yes, if they become believers of the Gospel. He then told me that he believed that none can be saved out of the Roman Catholic church, and in proof of this quoted Acts ii. 47. "The Lord added to the church daily such as should be saved." I told him that all who are members of the church of Christ have the same faith that those had which the Lord added to the church in the days of the Apostles. I then proceeded to point out to him what this faith is, and the object of it, namely Jesus Christ; that the apostle counted all things but loss for the excellency of the knowledge of Christ Jesus, and said God forbid that he should glory in any thing, save in the cross of the Lord Jesus. Now the Roman Catholic church depends on merits, and satisfactions, on prayers for the dead, and purgatory; that the former believed but one mediator between God and men, the latter believe in very many mediators; the Saviour took the cup saying, drink ye all of it; the priest drinks all himself: the contrast appeared too striking for him to make a defence. Since that time I had a very friendly meeting with the same man, from which it appears that our conversation had a pleasing effect on his mind. May the Lord bless his word in turning many from darkness to light and from the power of Satan unto God.

R. BEATY.

From an Irish Reader.

Moynoe Scariff, April 14, 1828.

REV. SIR,

I HAVE taught three persons more to read portions of the Irish Scriptures during the last five or six weeks, and have given instructions to two persons who have commenced, who are extremely anxious to learn the same. One of the former, a young man, came from a remote and dark part of the county Galway, a distance of fifteen or sixteen miles; he went by the name of the little priest in his own country, in consequence of his zeal and devotedness to the religion which he professed, and was trained to sing hymns during the mass in the chapel of Knockadrum, and acted as one of the choir in the said chapel for a year and upwards, but having heard of me in his own country, and being inspired to repair to my residence, I commenced teaching him the darling language of his heart, which he immediately made the greatest proficiency in, and is now able to read various chapters fluently and correctly, and in fact he is not well but whilst reading the Irish Testament, or asking me scriptural questions, and when he travels to Tomgrany, Scariff, or to the parish of Inmocaltraugh, he discusses on the word of life with the people, and though this convictions with regard to the Mass are not as yet completely removed, I trust that they are in some measure shaken, and that he will become a useful member on his return to his own native country.

Monday, 10th ult.—Whilst closing my last journal, a venerable looking beggarman and his wife and daughter came in, with whom I fell into a religious conversation. The woman asserted that saints and angels can hear our prayers and save us, and that saint Michael recovered a man from death to life in the county Cork, and sent him (the man which he brought to life) to do penance for his sins, and by that means saved him from everlasting misery, &c.; to which I replied from the word of God, "Let no man beguile you," says St. Paul to the Colossians, "of your reward in a voluntary humility and worshipping of angels, &c." and to Timothy, "There is one God and one mediator between God and man, the man Christ Jesus." Tim. ii. 5. "For thou, even thou, only knowest the hearts of all the children of men." 1 Kings viii. 39. The man seemed to pay the profoundest attention to what I said, and to approve of it, but the woman could not be satisfied.

Wednesday 12th.—Read portions of the Testament on the road at Balloboy, and reasoned on the things which make for our peace for upwards of four hours, with about twenty Romanists who came there to meet the churchwardens, whilst I leave the event to the Lord.

Thursday 13th.—Fell into a religious discussion with three men, two women, and five or six grown boys and girls. One of the women told the men that they got into a debate that they could not sustain. Read and reasoned in two other houses this day to about a dozen people. Upon every discussion I refer them to the law and the testimony; "if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

Friday 14th.—I gave a lecture to eight or nine persons that I met at Mr. B.'s, one of them an intelligent Roman catholic, a surveyor from the Parish of Ogonoloc; immediately after met three men at the orchard near Tomgrany. I asked one of them some questions, whereon he swore to affirm his assertions. I asked him why he swore such an oath, and explained to him the thunders of the law against swearing. There were five men more at work inside the road, who heard me, and expressed great thankfulness for what they heard. Upwards of twenty more heard the word this day in various places through my weak instrumentality.

Sunday 16th.—After reading portions during the day for the few who came in at various hours, a tradesman from the parish of Teakle came in the evening to know if there might be any thing for him to do? No, said I, and if there was it should not be done on the Lord's day, he being a very able bodied man stood opposite me and stared me in the face. I asked him to sit down till I would read a chapter to him out of the Irish Testament which I had open at that time. The Connaught man having another Irish Testament, begged of him to sit down. Oh no, said he, I would not be allowed to listen to those books. And you go about working on the Lord's day, and would not hear the word of God. O said he, sure you know there is but one true church, and tell me what church is that? "Its the church whose members worship God in spirit and in truth." O no, said he, it is our own holy Roman Catholic church, and then ran away and would not listen to one word more: thus you see that the priests are the principal stumbling blocks everywhere. This man would probably hear the naked word of God, were it not for the mandates of the priests, and if accompanied with the divine blessing, faith would follow.

Monday 24th.—Went to a funeral to Coogypark. About forty persons followed me into an out-house, to whom I gave a long lecture, "All flesh is as grass, therefore be ye also ready, &c" And whilst travelling a mile in the funeral, I was heard with the greatest attention; but whilst travelling the last half mile a great debate. Several approved of what I said, and some disapproved. One man told my principal opponent that I had as good a right to know those things as himself or his priest. Upwards of 100 heard the word this day.

THOMAS BUSHE.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£	s.	d.
From Brittle-lane, by Rev. D. Morrell, sen.	2	11	2½
From Boro' Green, by Rev. J. Morris	0	6	0
Weekly Society at Chesham, by Mr. Pope	4	13	1
Subscription by a Friend at Do.	1	1	0
From Haddenham, by Misses Franklin and Tyler	1	17	6
Mr. Moreton, sen. Amersham	1	1	0
Collected at Ditto	0	5	6½
Auxiliary Society at Watford	4	2	0
From Kenninghall, Norfolk, by Mr. Humphry	1	0	0
From the Rev. Mr. Clarabut	3	8	0
Richard Sambourne, Esq,	1	0	0

Collected by Rev. Mr. Pritchard.

At Newbury and Whitchurch	16	1	6

Received by Mr. Burls.

Collected by Mr. Giles, at Liverpool	139	17	0
Collected by the Rev. Moses Fisher, at Bridgenorth, Oswestry, Shrewsbury, & Warrington	29	15	0
Bewdley, by Rev. G. Brooks	2	0	0
Blandford St. Auxiliary, by Mr. Dearle	11	7	6
Ashford Missionary Association, by Rev. J. Payne	4	0	6
Ilford Association, by Rev. J. Smith	13	16	6
Bristol and Swansea	17	0	0
Wm. Allport, Padston	1	0	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury, Treasurer; Rev. J. Ivimey,* 51, *Devonshire Street, Queen Square; and Rev. G. Pritchard,* 16, *Thornhaugh Street, Secretaries.*

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 17.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon for the Baptist Missionary Society, at the Rev. J. H. Evans's Chapel, John-street, Gray's Inn-lane, by the Rev. WILLIAM YATES, from Calcutta.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. ISAIAH BIRT, late of Birmingham.

THURSDAY, JUNE 19.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Spa Fields' Chapel.

FOREIGN INTELLIGENCE.

CALCUTTA.

A letter from Mr. Robinson, dated Oct. 24. last, contains the following summary view of the state of the church and congregation under his immediate care in the Lal Bazar:

"I can spare but little time for correspondence, without omitting the duties of my station; and for several months past my health has been so indifferent, that I have often been as unable to preach as to write. I have nothing novel or very important to communicate. There is still a gradual improvement in the Lal Bazar. I preach as often as formerly, when health will permit; and the brethren Chodron and Gorachund continue their labours as usual. We have had seven added to us by baptism this year, and we expect another before the year closes. We have had but one exclusion, and have lost two by death. Of the seven baptized, five belong to the native congregation; four of them are Portuguese women, the other is a Bengalee man, the son of a native Christian in Jessore. This young man has never been an idolater; he was but three years old when his father was baptized, and he has, of course, been brought up in the Christian religion. There is another Bengalee who wishes to be baptized, and we have no fault to find with his conduct; but as we are not satisfied that he has felt the power of divine things on his heart, he has been kept back. The other two who have been baptized are a country born man and my own daughter. These I believe are the only items of intelligence which I have to communicate relative to the church, unless I add, that we are at peace among ourselves, that the members appear much attached to me, and I feel much attached to them."

DOORGAPORE.

From the Rev. George Pearce to the Secretary, dated Doorgapore, Nov. 14, 1827.

"In my last letter, I believe the intelligence which I communicated to you, was not much connected with my own labours

and station. In this, therefore, I will endeavour to give you some account of them. In consequence of the very great dampness of our Bungalow during the rainy season, and Mrs. P.'s extreme and continued illness, we were compelled to leave Doorgapore, and reside in Calcutta for three months. During this time I could do little more than prosecute my study of the language, and attend to my English work at Howrah on the Lord's day. Through the goodness of God the return of the cold season has had a most beneficial effect on my dear partner's health, which is now, I hope, fully established again. We returned to our station about a month since, but not to the Bungalow on the mission premises, the doctor having forbidden us to reside in it again. We have, however, happily succeeded in obtaining a comfortable brick house at a moderate rent, situated close to the grounds, where we hope to be better sheltered from the heat and the damp. Since my return I have opened a large school room which I erected about three months ago, and have already collected a considerable number of boys. Its dimensions are sufficient to contain a hundred scholars. As on account of the heat, I cannot be without doors after nine o'clock, I propose to spend my mornings in the school, that it may be under my immediate superintendance. Thus I hope also to facilitate my acquaintance with the Bengalee, by constantly hearing it spoken, and speaking it. In the vicinity of Doorgapore there are four schools belonging to the Bishop's college, each of which contains about a hundred children; besides which there are several native schools in the neighbourhood. To collect children, therefore, for the sake of Bengalee instruction only, would have been a difficult if not an impracticable thing. I therefore, intend to continue English with Bengalee, and this will prove a sufficient inducement for hundreds of children to come if I could take them. This plan is already in operation, and from the beginning I have made, I anticipate filling up the complement (100) in a short time. The children are already in possession of my full determination to have the Scriptures read in the school. One class is now reading daily the New Testament to me in English, and the others are requesting me to give it them. The first class will, when I get the books from the binders, read a book in Bengalee and English, intitled a Summary of the Christian Faith in the words of Scripture; which, as far as I am acquainted with it, is an excellent little book. The plan of teaching English and Bengalee, is, I am aware, objected to by some: it has, however, been pursued with great success by the American Missionaries at Ceylon, by Mr. Penney in the Benevolent Institution, and in the Government and some other schools. A measure of this kind seems the more necessary when it is considered that the boys in the Hindoo college are 700, while by means of European science, they become disgusted with the absurdities of heathenism, are without a guide either of books or teachers to lead them to the Author of Salvation. In this I was confirmed by the answers of some of the young men of the first class, in the college. They had never read the Bible, they said, except a passage or two in Genesis for the sake of reference, while reading Milton's Paradise Lost. By teaching English at Chitpore, I hope in some degree to be the means of imparting to the minds of those who come under my care, the knowledge of divine truth, and it is immaterial to me, and I should think it is to others, whether it be obtained by the medium of the English or Bengalee language. With regard to my other labours, they are partly among the native Christians, with whom I have now two services in the week, a prayer meeting and a short sermon; and partly among the heathen, as I now begin to go out for the sake of conversation, in the streets and lanes, while on the Sabbath day I am still engaged at Howrah."

Mr. Pearce concludes, by renewing his earnest solicitations that a Missionary may be sent out to supply the place of Mr. Statham at Howrah, a measure which it would much gratify the Committee to carry into immediate execution.

DIGAH.

The following account of Missionary operations in this quarter, has just reached us. It is addressed by Mr. Burton to the Secretary, and dated from Benares, the famous citadel of Hindoo superstition.

Dec. 29, 1827.

"Not having my letter book with me, I cannot certainly inform you of the date of my last, but to the best of my recollection it was dispatched about the first of September; my present, therefore, shall be a narrative of the principal circumstances that have since occurred. On the 20th of September, I left Digah for Monghyr, as I

wished to communicate with my dear brother Leslie on several subjects connected with our missionary plans, previous to his leaving his station on a visit to Calcutta. Our communion was exceedingly refreshing to my mind, and I trust of much mutual benefit. The society of so many kind Christian friends was more refreshing to my soul than I can express or you imagine. On the 2nd of October, Leslie and Mrs. Chamberlain departed for Calcutta, and I for Digah; and during the journey I had many favourable opportunities of making known "the word of life" in the intervening towns and villages. About midway there is a considerable city called Bar, which has an extensive population both of Hindoos and Mussulmans; many of the latter very respectable and well-informed. Here, as usual, I went into the bazar in the evening to address the people, and being invited by a merchant to sit down in his verandah, I spoke to about fifty persons for nearly an hour. On concluding I informed them that if they were desirous of receiving tracts, which would further explain these subjects, they should have them on applying at my boat, about a mile distant. Having offered tracts at several other places which were refused, it gave me great encouragement here to see groups of ten or twelve follow each other in quick succession till past ten at night, earnestly soliciting these little messengers of mercy. I then retired to rest, grateful I hope for what my eyes had seen. But before I could sleep another party was at the water side. On hearing our boat people tell them that I had retired, old Hurry Das sprang from his bed, and taking out a bundle of tracts, muttered to himself, 'They must not return from the water without quenching their thirst!"

On October the 6th, I reached Digah, where I found full employment in the ordinary duties of the station, in schools and preaching, for the next fortnight; and had the pleasure to notice some very promising appearances amongst the Europeans at Dinapore. On the 23d I left home again in company with brothers Pybah, Hurry Das, and two native brethren from Monghyr, to attend the great Mèlah at Hajipore. The people did not assemble so early as I expected they would; but we spent the intervening time very profitably in the town and neighbourhood of Hajipore, addressing large crowds every day. On the 30th we were joined by brother Smith and a native brother from Benares, and the assembly having become now very large, we had all full employment in preaching and distributing tracts. The native brethren posted themselves on a small hill close by the side of the principal entrance to the Mèlah, where they enjoyed the shade of a noble tree. Here they remained day and night; and oh, it would have gladdened your heart to have listened on the first dawn of morning, to their united song of praise, and to have witnessed through the whole day the earnestness, the boldness, the fervour with which they discoursed to the multitudes that constantly surrounded them, of the riches of divine grace as displayed in the Gospel. By many of their countrymen I believe they are sincerely respected, but by others they are despised; and I cannot omit mentioning a circumstance which will shew with how good a spirit they bear the worst treatment. On an early day of the fair, brother Gaupaul of Monghyr and self were discoursing with an old Byragi, esteemed a very holy man; when the Raja of Batia, the greatest man at the Mèlah, observing us, came and took a seat by our side, attended by about 100 servants, holding in their hands long silver wands. He listened for some time, and then made some trifling objections to what was said. On this brother Pybah (having just joined us,) addressed him at considerable length and with great earnestness, which he bore very well. To this address Gaupaul added a few words, when the Raja poured upon him such a torrent of abuse as I have not often heard, saying that he had destroyed his own mind by becoming a Christian, and now wished to destroy the minds of others. 'Christians,' he said, 'might speak well of their own religion as often as they pleased, but such as you are a disgrace to your family and nation!' To all this Gaupaul mildly replied, 'Oh Rajah! I once thought as you do, but now I *know* that the Lord Jesus Christ is the only Saviour.' Poor Gaupaul was once a begging dirty Byragi, and had the Rajah met with him in this state he would have addressed him as his *Father*, and made him a Salam!

Towards the close of the Mèlah the concourse was immense. Four hundred thousand persons at least were present! After brother Smith arrived, I constantly attended him in his walks to different parts of the fair; and was equally surprised and delighted to observe the earnest attention and general approbation with which he was ever listened to, by successive crowds. Once he addressed five large congregations after sun set. We could not leave them for our boat till midnight. Many followed him to the different places where he spoke, that they might hear him again. Brother Smith is a preacher most admirably adapted for the natives. His address is simple and pointed, yet figurative; and he never concludes without fully explaining *that only way of Salvation* which is made known in

the Gospel. I should think that he fully explained this way, during the Mèlah, to ten thousand attentive hearers! Oh that the blessed Spirit may apply the word with power to very many of their hearts! I feel confident that he will, though we may never hear of it. During the fair, some thousands of tracts and gospels were distributed, which will do good in their way; but *the preaching of the Gospel* is, I am convinced, *the great instrument*.

Saturday, 3d of Nov. was the great day. At 11 P. M. the moon was at full; but there being an eclipse at the time, the bathing began at nine o'clock, when the scene was truly imposing. I gazed upon it with astonishment from a hill that overlooked the whole, and shall not soon lose the impression made on my mind at the sight of 400,000 persons, *not one of whom seemed to be still or silent*. I had expected a great rush to the water at the hour of bathing, but there was nothing of the kind. I should not think that one in fifty entered the water. Most of them seem to come merely to witness the different diversions, or make purchases.

With the ceremony of bathing the Mèlah closes, and the crowds quickly disperse. Next morning therefore, (being the Sabbath) I repaired to Digah, that I might preach at Dinapore in the evening; but brother Smith and the others remained till Monday. On Sabbath day there was a very interesting occurrence, the particulars of which I have got brother Smith to write out for you, and purpose inclosing the sheet.

On my return to Digah, I was much cheered by the state of the English congregation. The pleasing appearances I had noticed were not transitory; on the contrary, during my absence, the smoking flax had been fanned to a flame; and I had the joyful duty of conversing almost daily with one and another, "inquiring the way to Zion with their faces thitherward.' On the 18th, eight persons followed our blessed Lord in the ordinance of baptism; making the number baptized during this year, twenty-nine. As I had arranged to leave home with brother Smith on Tuesday the 27th, to attend another great Mèlah at Allahabad, in the beginning of January, I appointed the Native and European churches to meet at the Lord's table on the preceding evening. Forty persons, including brother Smith and three of his members, united in this delightful service. The season was truly affecting and refreshing. Many of the poor soldiers were bathed in tears during almost the whole of the service. What my own feelings were when surrounded with such a company, most of whom had been given me during one short year, I shall not attempt to describe.

As we leave this place for Allahabad this evening, I must now bring this to a close, reserving the particulars of his journey for a future letter. You know that the cold season is our time for moving about; and you will not be surprised to hear that I do not expect to be at Digah again till near the end of February. I have had a letter from my friend the Rev. Mr. Stevens (the chaplain of Patna) this morning, and am thankful to know that all things are going on well in my absence. Penharrow, the head of *the family* I baptized some time since, conducts worship for me in Hindostani, and I am happy to say that in him and his household I have increasing joy."

The following is the enclosure from the pen of Mr. Smith, to which Mr. Burton refers.

Nov. 4th, Lord's day. After addressing the gospel to a large congregation under the shade of a Peepul tree, I went close to a Hindoo temple, where a Byraggee received two Hindu tracts the day before yesterday, and intreated me to call on him before I left the fair. The Byraggee was lying down with his face covered, and those persons who were around him began saying to me, "O Sir, what have you done to him? Ever since he has heard you, and received your books, he has not eaten any thing, and he is continually reading your tract and crying!" On hearing my voice he immediately sat up and spread his cloth, begging me to sit down, which accordingly I did. He then joined his hands, saying with tears, "O Sir, I am a miserable sinner; I have forsaken the living God! and have hitherto worshipped idols, wood and stone, and bathed in the Ganges; but cannot find any consolation, and now what shall I do to be saved?" On seeing the Byraggee under deep convictions, and in full earnest to know the plan of salvation, I was not able to speak to him without tears. I told him that God so loved the world that he gave his only begotten Son Jesus Christ to die the ignominious death of the cross, that whosoever believeth in him should not perish, but have everlasting life; and he invites all sinners, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." On speaking a little more on the sufferings of Jesus, and explaining the 63d Hymn of Mr. Chamberlain's, the Byraggee got up, saying, 'O Sir, I will follow you, for you are my Gooroo, and I will do whatever you advise me." On seeing this, two of his disciples addressed me, saying, "O

Sir, do not take our Gooroo, you had better put end to our lives, before you take our Gooroo." The Byraggee said, "We are all in great delusion, and are going the road to destruction." The two disciples then fell at his feet, saying, "O Gooroo! do not forsake us, for we shall perish." Seeing that they were not able to prevail on their Gooroo, and that he was ready to go off, they exclaimed, "O Byraggees! this Sauhib, (pointing to me) has enchanted our Gooroo with his books, and now he is going to make him a Christian." Immediately about forty Byraggees assembled with clubs and tongs, and came upon me, threatening and using abusive language, and bound the poor Byraggee and kept a watch over him, and drove me away; and I stood, without opening my mouth, knowing it would end in blood if I were to attempt to extricate the Byraggee. I beckoned with my hand to the native brethren, but they were busily employed in speaking to the people, and giving the Scriptures to those who were able to read them, under the shade of a peepul tree, and having heard the noise they all came over to me, and saw the poor Byraggee with tears, and a number of persons around him, intreating him to eat something, and not being able to get him to eat any thing, they came to me requesting me to advise him to eat something. I went to him and told him, Do not trouble your mind, but trust in the Lord Jesus, for he is the only refuge from the wrath to come, and now you had better take some refreshment; and I also directed him to my residence, to which he said, "If God spares me, you may rest assured I will call at your house." A rich native being informed that a Byraggee wished to be a Christian, he ordered the other Byraggees to keep him away from being a Christian, and whatever money was required he would pay it; immediately the Byraggee was taken away and placed before the gods; but he turned his back towards the gods and sat quietly, and the cruel Byraggees would not allow him to read the tracts; they took them from him and tore them in pieces, saying, "All the enchantment lies in these books." I was obliged then to leave them.

KINGSTON.

A recent letter from Mr. Coultart contains the following encouraging particulars, in relation to the progress of the cause of God in the congregation under his care.

"*Kingston, March* 17, 1828.

"On Easter Sunday we hope to baptize about seventy persons, who have been seriously examined as to their faith and practice, some of whom have given us pleasing satisfaction as to their fitness for the fellowship of saints. One old man was asked if he ever prayed? His reply was, 'Yes, massa, how can me *lib* (live) without pray?' Many *do* live, it was remarked, who never pray; and *you* once did not pray. 'Yes, massa, but since me know myself, me no able to lib if me do not pray.' 'I am glad to hear you say so: well, you can make me hear what you say when you pray to God.' 'Yes, massa wish it.' 'I shall be glad to hear.' Here he stands before my vision still, his hands lifted up and clasped in each other, his wrinkled and tatooed face looking towards the holy dwelling-place of God, his eyes shut, and his tongue most devoutly telling Him who hears prayer, that he is a poor neger, and did not know how to speak to one great God who make all tings. 'But do, oh, dou great God, cut de string of dy poor neger's dumb tongue, dat him may peak de trut (truth)! Oh, open him blind eye, dat him may see into him own heart! Lord, open him deaf ear, dat him may hear a Jesus peak to him, an take Jesus, de Son of God, into him heart! O Lord, dy poor neger come to dee, neber let him go again; *hold him fast, hold him fast, good Lord, for Jesus' sake!*'

"We have among the number mentioned, four out of six members of one family, who have given me much pleasure since my return, by their regular and serious attention to all the means of grace. The death of a relative and the reading of some tracts have been the means God has more especially blest, for the turning of their hearts to himself. One very old man, who had the name of being an Obeah man, (one who practised the kind of reputed witchcraft so called,) before he joined our church, died the other day. The last time I saw him, I said, 'Well, old man, do you obeah any body now?' 'No,' said he, 'since Jesus Christ obeah me, for him my obeah man, me neber dirty me hands in such a ting.' Another old member, a Mrs. K. who has been long afflicted, has been recently removed to the world of spirits. Her sufferings were so severe that she seldom closed her eyes in sleep, yet she enjoyed an *amazing portion of happiness* during the decay of her earthly house. It was remarked that she had suffered long. 'Yes,' she said, 'a little time in pain seem long to we poor tings, but God been so good dat de time no seem so heavy, an me been looking ebery day for de blessed Jesus to come and fetch him poor servant.' It was said, 'Do you feel assured you shall

be for ever where Jesus is?' 'Yes,' she answered, 'Jesus purchase me wi him blood, and though me a poor ting, and no sarvis to any one, yet him love me, and him won't fling me away. Yes, massa, I shall soon be wid Jesus, and den I shall get some rest. Yes, yes, him poor sarvant will soon be in him bosom—him *too good*, him *too good!*' It is impossible to say what I felt to see her so emaciated, so deeply afflicted that she could scarcely breathe, yet to myself and Mr. Knibb she spoke with such energy as to surprise us into tears. Religion, had it done no more than this, has procured one happy exit from death to life, one glorious triumph for a daughter of Ham, on whom the curse of slavery rested heavily for many years.

"Mr. Knibb has just sent me his account of the same person, whom he saw a day or two later than I did, as I was laid up with slight fever at the time. I transcribe what of it differs from the above.—'A day or two before her death I found her lying on a mat, her head supported by a chest, which I suppose contained her little all. As I entered she attempted to raise her emaciated frame, but was unable. Her eye glistened with delight while she said, 'Oh, massa, me glad to see you. I have prayed I might not die before I tell you how good Jesus is—him too good, him too good.' I endeavoured to impress upon her mind a sense of her unworthiness. 'Oh, me know me good for noting, but Jesus die for me, and me no afraid to die an go to him.' I prayed with her, and taking her hand as I came away, I said, 'My friend, I wish you an abundant entrance into the kingdom of God's dear Son.' She smiled, and said, 'Say how dye (farewell) for me to me minister, Mr. Coultart; tell him that I wish him may have two crowns when him come to heaven.' I was told by a near neighbour, that when she was unable to rise, she would be carried to the door, and there in prayer with her fellow-servants recommend that Jesus who was her all.' Even this one instance of the love and tender mercy of Christ Jesus to a sinner was worth crossing the Atlantic again to witness. How thankful should I be that a good God has blessed even *my* labours, both in England and here. To Him be the glory!

"Last night, Sunday, March 16, we had a most delightful scene before us: full two thousand people in the chapel, and three hundred children belonging to the school. The death of Mr. Tinson's youngest child, an unusually interesting little baby, led me to wish I could meet the children of the school and talk to them, which wish was accomplished. Mr. Tinson's congregation attended, and his deacons, with ours, attended to the children, who were placed in the front seats round the gallery. They were remarkably quiet; not a word, or a whisper, did I hear, during a long service of two hours. Pardon me for once, if I mention the order of the service. I gave out three hymns from their own little book; read the 18th chapter of St. Luke's Gospel, and asked the children many questions, which they answered very well, making allowance for their timidity before such a concourse of people. The questions were such as follow, on the first parable in that chapter:—'Who lived in the city spoken of?' 'An unjust judge.' 'Who besides?' 'A widow.' 'What did the widow do?' 'She went to the judge, and desired him to avenge her.' 'What was the character of the judge?' 'Unjust.' 'How did he shew it?' 'He would not hear the widow till he was afraid she would weary him.' 'Did he hear and attend to her at last?' 'Yes.' 'What is the conclusion?' 'That men should pray, and never faint, for God will much more readily hear his people's prayers, and avenge them, though he may delay for a time.'—With the last question they had a little help, but their answers were really very good."

BELIZE.

Mr. Bourn, our Missionary at this station, in a late visit to the United States, formed a matrimonial connexion, which appears very likely to promote his comfort and usefulness. Under date of the 11th of February, he gives the following recapitulation of the services in which he is engaged:—

"We have a meeting on the Monday evening at the chapel, where I generally deliver a short discourse, from fifteen to twenty minutes, and one or two engage in prayer; on the Tuesday evening I preach at a village some little distance from the town, when nearly all the poor members are there; on the Wednesday evening we have preaching in the chapel, and on Thursday evening we hold a meeting, alternately in the house where our friends A. and M. reside, and at the house of a respectable person of colour. On the Friday evening, once a month, we have our church meeting, which is before the Sabbath on which the ordinance of the Supper is administered; besides this, Mrs. B. has, on the Saturday evening, a weekly female prayer meeting, at which I am gene-

rally invited in towards the close, to address a few words. These services, with the labours of the Sabbath, and preparations for them, added to private and family duties, and visiting, pretty fully employ my time.

"I feel deeply sensible of my own sinfulness, weakness, and utter insufficiency; and of the necessity of divine influence for my own soul, and in order that good may be done to the souls of others. The attention to the word is good, though our numbers are not so great as we earnestly desire they may be. One person has proposed himself for communion, who in all probability will soon be baptized."

Contributions received on account of the Baptist Missionary Society, from April 20 to May 20, 1828, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of Mrs. Frances Sadler, late of Wallingford, by Mr. H. Mitchell, Executor (duty free)	100	0	0
Legacy of Miss Jane Paull, late of Braunston, by Rev. Thomas Miller, Executor	90	0	0
Legacy of Mr. Richard Gregory, late of Edmonton, by Mr. W. Pike	30	7	6
Greenock, Auxiliary Missionary Society, by R. D. Ker, Esq.	5	0	0
Andover, Friends, Collected by Mrs. Davies	5	0	0
Bewdley, (and Buckeridge Bank 6s.) by Rev. Geo. Brookes	4	6	0
Lymington, Milford, Beaulieu, and Ashley, by Rev. Jas. Millard	26	12	0
Hitchin, Subscriptions, by Miss Bradley	12	0	0
Braunston, Collection, by Rev. Thomas Miller	4	5	0
Sligo, Female Association, by Rev. Josiah Wilson	2	10	0
Boston, Subscriptions, by Rev. Robert Edminson	7	13	3
Waltham Abbey, Auxiliary Society, by Rev. R. Davis	3	0	0
Weymouth, Subscriptions and Collection, by Rev. James Hoby	14	4	7
Kent Auxiliary: Eynesford, by Rev. J. Rogers	20	0	0
Wilts and East Somerset: Bratton, by B. Anstie, Esq.	19	4	2
New Brunswick, Auxiliary Society, by J. D. Wilmot, Esq.	14	0	0
Brighton, Collection and Donation, by Rev. E. Carey	21	0	0
Ilford, Missionary Association, by Rev. J. Smith 22 13 0			
W. Hall, Esq. ..... Donation 5 0 0			
C. Welstead, Esq. 1 1 0			
	28	14	0
Liverpool Auxiliary, on account, by W. Rushton, Esq.	20	0	0
Suffolk Society, in aid of Missions, by Shepherd Ray, Esq.	13	4	7
Ipswich, Subscriptions, &c. at Salem Chapel, by Rev. J. Hatch	6	12	6
Portsea, Portsmouth, and Gosport, Auxiliary Society, on account, by Mr. Ellyett	60	0	0
Stepney, Collected by Miss Marks	2	11	4
Small Subscriptions, by Mrs. Langford	1	11	8
Exeter:—By Rev. John Mason—			
Auxiliary Society, Bartholomew-yard Chapel, one moiety 6 4 0			
Mr. W. Moxey (West India Fund) 1 1 0			
Collection, by Rev. Eustace Carey 12 15 0			
	20	0	0

By Mr. Thomas Bury:						
Moiety of Subscriptions and Donations at South-street Chapel, Rev. S. Kilpin	10	10	10			
Collected at the Anniversary	16	2	11			
				26	13	9
Birmingham Auxiliary, Brittle-lane, by Rev. Thos. Morgan				4	0	0
Female School, by Mrs. Blakemore				15	10	0
Coleford, by Rev. John Fry:						
Subscriptions	10	0	0			
Mr. George Trotter, 2d donation	10	0	0			
				20	0	0
Manchester, York-street Sunday School, Youth's Society:						
For East India Schools	5	0	0			
For West India Ditto	4	0	0			
				9	0	0
Benjamin Goodman, Esq. Leeds	Donation			10	0	0
Mr. Biddle, by Rev. James Upton	Do.			4	0	0

WEST INDIA FUND.

We have much pleasure in announcing the following liberal Donations towards this object, and trust the kind example will be promptly followed by many other Friends:

John B. Wilson, Esq. Treasurer	£200
John Mortlock, Esq. by Ditto	200

TO CORRESPONDENTS.

The Committee had hoped that after the account given in their Report for last year, of the circumstances which rendered it expedient, in their judgment, that "the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary Bodies,"—it would not have been necessary again to refer to the subject. But as Dr. Marshman's recent publication, entitled "Statement relative to Serampore," appears to require some explanations on the part of the Committee, it is respectfully announced that such explanations will be prepared for the press as speedily as circumstances will allow. In the meanwhile, the Committee beg to repeat, that they cannot hold themselves responsible for any of the various and discordant statements and opinions on the points in question, which have appeared, or may hereafter appear, in publications not under their control.

A parcel of Magazines, Reports, &c. has been received from A. Z.

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